# *Naqliyat*

## (Narrations)

**Bandagi Miyan Syed Alam[RH]**

**Ibn Hazrat Bandagi Meeran Syed Yaqoob Hasan-e-Vilayet[RZ]**

**ENGLISH TRANSLATION**

# Translator's Note

In the name of Allah, the Most Beneficent, the Most Merciful.

Here is the English Translation of Naqliyat Miyan Syed Alam[RH]. Miyan Syed Alam[RH] was the great grandson of Hazrat Mahdi Mau'ood[AS]. Therefore apart from the narrations of Hazrat Mahdi[AS] and his companions, there are narrations of the next generation too. I have used the Urdu translation by Hazrat Syed Dilawer alias Gorey Mian[RH] as the original.

A translation is always a challenging task not just because of one's own limitations but also because of the limitations of the language one is translating to. This problem manifests especially when we are translating religious literature to English. There are many expressions and words in Arabic, Farsi and Urdu which do not have a direct English equivalent. I have explained in the below paragraphs how I have treated such words and expressions.

Where it is appropriate I have used the Urdu, Persian and Arabic word or words directly and have given the English meanings in brackets e.g. *Asr* (late afternoon), *Maghrib* (post sunset). This is because the word is better understood in its original form and there is no equivalent word in English. Where appropriate I have translated the word into English but have given the Urdu word in brackets for clarity. For e.g. Migrant-Companions (*Muhajireen*), Mother of Believers (*Ummul Momineen*).

The Urdu word '*Hum*' has been translated as 'We' although it might refer to a single person. The context makes it clear whether it is one person or more persons that are referred to.

All the narratives in the original start with the words '*Naqal hai ke*…' It translates in English to 'It is narrated…' I have omitted this phrase in the translation.

The term 'Allah had sent…' is a literal translation of '*Allah ne bheja tha*…' It actually means that someone had sent these things in the name of Allah.

In many places the word 'brother' is used. It does not refer to a sibling (or biological brother). It refers to a brother in religion, a fellow inmate of a *daira* or a fellow *faqir*.

The word '*banda*' has been translated as 'this servant'. Very often Hazrat Mahdi[AS] has used 'banda' to refer to himself. Rarely has he used the word 'I'. So instead of 'I say…', the words used in the narrative are '*Banda* says…' which in English is translated as 'This servant says…'. The companions of Hazrat Mahdi and people of later periods too have also referred to themselves as '*banda*'.

In some places the word '*banda*' has been used to refer to a third person. I have used the phrase 'servant of Allah' in such instances.

I have used some terms directly without translating them to English. There is no equivalent word in English. Therefore the words are explained below:

*Paskhurda* – This is water or betel leaves or other food items, which the Imam[AS] consumed in part and gave the remainder to be consumed by people. This leftover had miraculous and curative effects on the people who consumed it. Murshideen of the following generation have followed the practice of giving *paskhurda*.

*Sawaiyet* – This was the equitable or equal distribution of food grains, food and other stuff, including money, which was done by the *Murshid* of the *daira*.

*Fuqara* – Plural of *Faqir*. These are people who had renounced the world (that is, had performed *Tark-e-Dunya*).

*Futuh* – This word has been translated as gifts, donations. However, it is not a gift in the sense of the today's world. It refers to food stuff and sometimes local coins (currency) which was gifted to the *daira* for use in the name of Allah. The *murshideen* have refused to accept any offerings that were made without prefacing the offer by the words, '*Allah diya hai*'.

*Bayan-e-Quran* – Sometimes referred as *Bayan*. It refers to the discourse on the *Quran* given by Imam Mahdi[AS]. Others were permitted to give the *bayan* if they met certain conditions, which were not easily achievable (one of which was that the person giving *bayan* should have seen Allah with physical eyes). I have used this phrase without translation to preserve the sanctity of the meaning.

*Zath* – used directly without English translation. It means the self, the essence of a person, the epitomized representation of the person. This is in contrast to *sifat*, which refers to the attributes of a person.

*Khundkar* – It means teacher or a respected elderly person, and usually the *murids* address their *murshid* as *Khundkar.*

*Daira* – Literally means a circle. But in religious terms it means the *daira-e-Hudoodullah* – the place where the laws of Allah are enforced and adhered to. Imam Mahdi[AS] would migrate from one place to another and would usually camp outside the towns and near the jungles. Huts would be constructed at the camp for residing. A Jama'at Khana (community hall) for prayers and community activities would be built. A fence would be put all around the living quarters. This whole colony would be termed as the *daira*. This practice was followed by the companions and by later generations of Mahdavis.

In many places the phrase '*zaban-e-mubarak*' has been used. I have literally translated it as 'holy tongue'. Although, it would still have been possible to convey the meaning without using this expression, I have translated it literally so as to be faithful to the original text.

*Ummat* – also pronounced as *Ummah*. It is an Arabic word meaning community or nation. The followers of Prophet Muhammad[SLM] are called as *Ummat-e-Muhammadia*. Ummat or Ummah (in short) also refer to the Prophet[SLM]'s followers.

*Musaddiq* — literally means 'one who believes'. But in Mahdavia parlance, it means /one who reposes faith in Hazrat Imam Syed Muhammad of Jaunpur as the Mahdi al-Mau'ood[AS]. Its opposite is *Munkir, 'one who disavows Hazrat Syed Muhammad of Jaunpur as Mahdi al-Mau'ood[AS]'*.

In many places I have used the English word and have given the Urdu word in brackets for clarity and in some place its vice-versa.

I am grateful to Hazrat Syed Ziaullah Yadullahi Saheb for reviewing this translation. As part of the review he has corrected my innumerable mistakes and has made this translation what it is today. It is my good fortune that I had his guidance in this endeavour. May Almighty Allah bestow upon us his continued guidance for a long time. Ameen.

I hope that you find this translation useful. Pray that this effort is considered by Allah as a means of salvation for this sinner. If you find any mistakes or errors in the book do pardon me for the same and intimate me about it so that the same can be corrected in the next edition.

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**Acronyms used in the book**

| | |
|---|---|
| SLM | Sallallahu Alahi Wo Sallam |
| AS | Alaihis Salam |
| RZ | Razi Allahu Anhu/Anha/Anhum |
| RH/RA | Rahmatullai Alaih |
| MMP | Translation of Quran by Muhammad Marmaduke Pickthall |
| AYA | “The Glorious Quran”, English Translation by Abdullah Yusuf Ali |
| AMD | *Tafsirul Quran* by Abdul Majid Daryabadi |

# Appeal

It is appealed to the *Musaddiqan* (acceptors) of Hazrat Syed Muhammad Jaunpuri Imam Mahdi Mau'ood *Aakhir Az-Zaman Khalifatur Rahman Khatam-e-Vilayet-e-Muhammadi-Sal'am* that these comprehensive narrations of Bandagi Miyan Syed Alam Rahmatullahi Alaih were written by Hazrat Bandagi Miyan Syed Burhanuddin[RH] in *Shawahid-ul-Vilayet* as under:

Bibi Sara[RA] was the fourth wife of Bandagi Miran Syed Yakhoob[RZ] (*Hasan-e-Vilayat*). His venerated son became famous in the blessed community and his title was *Fani Fillah Baqi Billah* (Perished in Allah, Survived in Allah). Every moment he followed his great grand father, the Leader of the World, Hazrat Mahdi Mau'ood[AS]. His blessed name is Bandagi Miyan Syed Alam[RH] and he belonged to this era. Twelve years have passed since he passed away. His personality was a unique sign of the adherence to and strict following of Hazrat Mahdi Mau'ood[AS]. (*Shawahid-ul-Vilayet*, Chapter 35).

The writer of *Akhbar-al-Asrar* Miyan Syed Allah Bakhsh[RH] has remembered Hazrat[RH] (Miyan Syed Alam[RH]) this way:

Bibi Sara[RA], the daughter of Nanhe Miyan[RH], whose tract *Kashf-ul-Asrar* gives the proof of Mahdiat, was the fourth wife of Bandagi Miyan Syed Yakhoob[RZ]. A son was born to Bibi Sara[RA] whose title is *Fani Fillah Baqi Billah* and whose name is Bandagi Miyan Syed Alam (Bara) Bani Israeel. His chain (*silsila*) of initiation (*tarbiat*) and companionship (*sohbat*) is with Bandagi Miyan Syed Nur Muhammad[RH] (Khatamkar). He passed away on 19th Ramazan and is buried (at Manchappa) in the district of Beed. (*Akhbar-al-Asrar*, Chapter 2).

This *faqir* obtained a copy of the collection of narrations by Bandagi Miyan Syed Alam[RH] scribed in 1269 Hijri and another copy scribed in 1272 Hijri. These two copies were used to create this current copy, which is presented to the readers along with the translation (in Urdu).

*Ahqar* Dilawar
(Hazrat Syed Dilawer[RH] alias Gorey Miyan of Begum Bazaar, Hyderabad.).

It is narrated that when Hazrat Miyan Syed Alam[RH] decided to renounce (*tark-e-dunya*) the world, he started to go to Bandagi Miyan Hazrat Syed Miran *Sutoon-e-Deen* at Jalor. On the way, he camped at the *daira* of Hazrat Bandagi Miyan Syed Nur Muhammad[RH], *Hakim-az-Zaman.* The latter asked Miyan Syed Alam[RH] where he was going. When Hazrat Syed Alam[RH] said he was going to Hazrat Syed Miran *Sutoon-e-Deen*[RH], Hazrat Hakim-az-Zaman[RH] said, "Stay here, as the relatives of Saidu Bhai (Hazrat Syed Miran[RH]) too will come here." The purport was that the relatives of Saidu Bhai[RH] too would come to the *daira* of Hazrat Hakim-az-Zaman[RH] in obedience of the will of Hazrat Saidu Bhai[RH]. Hazrat Syed Alam[RH] agreed to stay with Hakim-az-Zaman[RH]. He performed the rituals of *tarbiat* and *tark-e-dunya.* Hazrat Syed Alam[RH] remained in the companionship of Hazrat *Khatam-e-Kar*[RH] for 25 years….It is narrated that Hazrat Syed Alam[RH] has collected many narratives after hearing them from Hazrat *Khatam-e-Kar*[RH]. Hazrat Syed Alam[RH] used to dictate the narratives after hearing them from Hazrat *Khatam-e-Kar*[RH] and Miyan Abdul Baqi[RH] used to write them down. Miyan Abdul Baqi[RH] was among the eminent *ulama* in the *daira* of *Hakim-e-Kar*[RH]. —*Walian-e-Vilayat*, Volume I, pp. 268-270. Excerpts.—S.M. Suhael.

# Naqliyat

بسم الله الرحمن الرحيم

In the name of Allah, the Most Beneficent, the Most Merciful

All praise is to Allah who is the Sustainer of all the worlds and the prosperity of the Hereafter is for those who fear Allah (*Muttaqin*) and blessings and salutations on Allah's Prophet Muhammad[SLM], his descendants and his companions.

1. Bandagi Miyan Syed Khundmir[RZ] saw a reverie and came out of his hut weeping. The brothers asked, "Miyanji, what is the reason for such weeping." He replied, "This servant saw the religious guides (*Murshideen*) of the last era. Angels had put iron collars on their necks and had bound their hands and legs in chains and were taking them to hell. This was because they sat in the seat of Hazrat Muhammad Rasoolullah[SLM] and Mahdi Mau'ood[AS] and gave the *Bayan-e-Quran* between *Asr* (late afternoon) and *Maghrib* (post-sunset) prayers, imparted the initiation of *zikr* (remembrance of Allah), gave *paskhurda*[1] and *sawaiyet*[2], but these deeds were not by the command of Allah nor with the permission of Rasoolullah[SLM] nor with the permission of Mahdi Mau'ood[AS] nor with the permission of their *Murshid*. They did it only for the sake of selfishness and self-indulgence. Such punishment is in store for them on the Day of Judgement."

2. Bandagi Miyan Nemat[RZ] also saw a reverie in the same way and said, "This servant saw the religious guides (*Murshideen*) of the last era. They were suffering from extreme punishment." One should not desire *Murshidi*. However and wherever possible, they should remain in the company of those *Fuqara*[3] who adhere to the objective of Hazrat Mahdi[AS]. This action is very good. Otherwise, religion does not benefit. There is no benefit of religion, *Dugana* and *Musht-e-Khak*[4] from such people.

3. Hazrat Mahdi[AS] said that a believer (*Momin*) is one who keeps his attention focused on the remembrance of Allah in all situations in the mornings and evenings (or throughout the day).

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[1] *Paskhurda* - This is water or betel leaves or other food items which the Imam[AS] consumed in part and gave the remaining to be consumed by people. This leftover had miraculous and curative effects on the people who consumed it. The practice of giving *paskhurda* was followed by *Murshideen*.

[2] Equitable distribution of foodstuff, etc. which is done by *Murshideen*.

[3] Plural of *Faqir* – A person who has forsaken the world. Also called *Tarik-ud-Dunya*.

[4] Handful of earth which is thrown on the dead body after it is kept in the grave.

4. Miyan Jalal[RH] renounced the world (*Tark-e-Dunya*) and confessed his sins before Miyan Syed Nur Muhammad[RH]. Miyan (Syed Nur Muhammad[RH]) said that he (Miyan Jalal) should be whipped. Miyan Jalal[RH] agreed. Miyan ordered that Miyan Jalal be whipped in his presence. Bhai Mamji[RH] withheld his hand and whipped gently. Miyan said that the punishment was useless and he should be whipped once again. Miyan Jalal[RH] agreed. Miyan said that Allah had forgiven (him).

5. In the presence of Bandagi Miyan Syed Mahmood[RH], a person confessed his sin that he cohabited with his wife during her menses. Miyan said that there was no expiation (*kaffara*) for this and if he refrains from doing it again, Allah will forgive him. Likewise, during the time of Bandagi Miyan Nur Muhammad[RH] also, a similar judgement was given.

6. In the *daira* of Miyan Syed Nur Muhammad[RH], Ladh Bi gave birth to a child in the month of Ramazan. She asked Miyan[RH] about the rule (*hukm*) (on her situation). Miyan[RH] told her not to observe the Ramazan fast and instead donate thirty *paili*[5] of wheat (as charity). Ladh Bi said that she had the means to give sixty *paili*, so, what was the ruling. Miyan said there was no need (to give sixty *paili*). Ladh Bi said there was one more reason. Miyan said that it was up to her. Then Ladh Bi gave sixty *paili*.

7. Some brothers came from Khurasan to Gujarat. Miyan Syed Khundmir[RZ] asked them about the news of Hazrat Mahdi[AS]. They said that now the situation was unique. Miyan[RZ] asked with surprise what the reason was. They said that earlier Hazrat Mahdi[AS] used to remain silent but now he was cheerful and laughed. On hearing this Miyan[RZ] said, "When you find your lord laughing consider it to be your good fortune."

8. Once Miyan Syed Khundmir[RZ] laughed boisterously (*qahqaha mar kar*). The migrant-companions[RZ] (*Muhajirin*) said that laughing boisterously was a sin. Miyan[RZ] said that there was nothing strange in what they said (that is, laughing boisterously being a sin). They asked him how he could laugh after knowing this. Miyan[RZ] said, "The world never came in the sight of this servant. Command after command came from Allah that 'O Syed Khundmir! Cast a glance at (the result of) Our actions.' This servant, on the basis of staying in the presence of Allah continuously without a change in the condition, said 'O my Lord! There is no veil between me and You, so how can I see the world?' Then the command of Allah came for boisterous laughter (*qahqaha*). When I laughed boisterously some veils came in between. Then I saw the world. From this we know that it is not strange that laughing boisterously is a sin."

9. Budhan Khan brought Bandagi Miyan Shah Nizam[RZ] to his town Adondara and settled him there. When the news of King Humayun's arrival in Gujarat reached Budhan Khan, he took leave of Shah Nizam[RZ] and decided to go to Burhanpur along with a son, a horse and a sword on the condition that Hazrat[RZ] should inform him when his end was near. Bandagi Shah[RZ] accepted his request and kept his holy hand on his (Budhan Khan's) head. When after a long time his end was near, he had gone somewhere on deputation. Shah Nizam[RZ] went to his house, gave the news that his end was near and returned. The people of his house informed

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[5] A vessel for measuring grain. Its contents would amount to a little over one kilogram in weight. Also equal to a *Seer* another measuring vessel used in those days.

him through a servant that Shah Nizam[RZ] had come to the house and informed that the time of what was agreed between them was near. On seeing the servant, Budhan Khan immediately departed from there. He stayed in his house for a night and started towards the Shah[RZ]. He breathed his last on the way in the village of Haroj. His body was placed in a palanquin and brought to Adondara. Shah Nizam[RZ] told Shah Abdur Rahman[RZ], "Do not bury him in our own graveyard. Instead inform the people to bury him in their graveyard." At this, some people asked, "Miyanji, why do you do this? He renounced the world and made the efforts to migrate. He should be shown some favour." He replied, "How can I?" After a few months, one night the Shah[RZ] went to his grave, recited *fatiha* and said, "Allah commands, 'O Miyan Nizam, We have pardoned him through the sanctity of your friendship with him.'"

10. Mother of Believers (*Ummul Momineen*) Aisha Siddiqa[RZ] says that whenever she noticed that Rasoolullah[SLM] was on an empty stomach she said, "O Rasoolullah[SLM], my life be sacrificed on you, your stomach is empty." He replied that all prophets lived like this.

11. Bibi Aisha[RZ] said that they did not eat a full meal of even barley bread at any time during the lifetime of Rasoolullah[SLM]. She said, "It is our irreligiousity (*bey-deeni*) that we now eat belly-full."

12. One day Rasoolullah[SLM] saw a ring on the finger of Bibi Fatima[RZ]. Tears flooded his eyes and he went into prostration. He said, "O Lord, I don't have love for this world. Why did Fatima do this?" On hearing this, Bibi Fatima[RZ] removed the ring and sent it to the Prophet[SLM]. He distributed (the money obtained after selling it) amongst the *Fuqara*.

13. Allah had sent two shirts (*kurta*) to Bibi Fatima[RZ], one new and the other old. The Bibi[RZ] gave the new one in the way of Allah and wore the old one. Rasoolullah[SLM] heard this and said if she had not done this, he would not have called her his daughter.

14. Once Rasoolullah[SLM] came to Fatima's[RZ] house during the night and called her. The Bibi[RZ] answered him. The Prophet[SLM] asked her, "Are you sleeping?" The Bibi[RZ] answered, "I am performing *duganas* (two *rak'at* prayers) and explaining to Hassan and Hussain." He said if she had not done this, he would not have called her his daughter.

15. One night Imam Hussain[RZ] came to the Ka'aba and supplicated with much weeping. Khwaja Hasan Basri[RH] heard the sound of crying and thought that perhaps it was some sinner who wept that much. When he came and saw that it was Imam Hussain[RZ]. He said, "O loved one of the Prophet[SLM], why do you weep this much?" Imam Hussain[RZ] replied, "When this verse '*And warn your nearest relations*'[6] has been revealed to Rasoolullah[SLM], I cannot be without worry."

16. A servant of Allah died. From among the *Auliya-Allah* (Saints of Allah), one *Vali* (saint) saw that both his legs were tied together with a chain. The *Vali* asked why his legs were tied to one place. The man replied that once he did not attend congregational prayers despite being healthy. Hence, he was undergoing this.

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[6] *Quran*, S. 26: 214 (AYA)

17. One day in the *daira* of Miyan Shah Dilawar[RZ] there were two equal distributions (*sawaiyet*) at one time. Miyan Shah Dilawar[RZ] said, "We have been included among worthless people." On hearing this, the brothers lamented very much and said, "Allah has given us the compensation for our devotion in this world itself. Today the *sawaiyet* was distributed twice." Such were the seekers of Allah.

18. Miyan Dilawar[RZ] said that Migrants (*Muhajireen*) should adhere to the practice of Hazrat Mahdi[AS] and should not accept gifts (*Futuh*) every day.

19. Hazrat Mahdi[AS] came to the tomb of Sheikh Khattu[RH] and said that his name was Syed Muhammad Arif.

20. Hazrat Mahdi[AS] proceeded towards Telangana and said that that land was burnt in disbelief. Ultimately he turned back and did not go there.

21. Hazrat Mahdi[AS] said that from whatever Allah gives you, be it meager or abundant, give a tenth portion (*Ushr*) of it. If its bread, be it meager or abundant, give a tenth portion of it. If there is very little bread, give a piece of it to ants.

22. Hazrat Mahdi[AS] emphasised on *Nowbat*[7] and said that this is a deed of religion and from the constituents of religion. If there are three brothers, each of them should perform *nowbat* for a *pas* [8]once.

23. During the time of Miyan Syed Mahmood[RH] (at the time of migration) the Ramazan moon was seen on the way. The news came that the moon was not seen that day. Miyan gave the order to eat. When they sat down to eat, some had food. Bubu had food but did not drink water. Then the news came through a reliable witness that it was confirmed that the (crescent) moon had been sighted. Later, because Bubu had to drink water, Miyan ordered Bubu to give sixty *paili* of wheat and then drink water. She did so.

24. It is reported that despite this news, some people did not fast and some women used the necessary medicines. On confirmation of sighting of the moon, sixty *paili* of wheat was collected from each of them.

25. In a discourse on the *hadis* '*every intoxicating thing is prohibited*', a venerated person said that there was a tradition about wine being prohibited. The tradition was that one day Hazrat Hamza[RZ] had drunk wine and had chased the she-camel of Bibi Fatima[RZ]. Hazrat Ali[RZ] complained to Rasoolullah[SLM]. Rasoolullah[SLM] came to Hazrat Hamza[RZ] and found that his talk was distracted. Rasoolullah[SLM] did not stay and returned from there. He[SLM] then came to Ali[RZ] and said, "O Ali, watch out and see what will befall Hamza as a result of the injury to Fatima's she-camel some day." During the battle of Uhad when Hamza[RZ] was in trouble,

[7] *Nowbat* is the practice of staying awake by turn at night. People are divided into three groups and each group stays awake in the remembrance of Allah for a third of the night. The first group keeps awake and the other two groups go to sleep. After their turn is completed, the second group takes their place and the first group goes to sleep. Similarly for the last third of the night, the last group stays awake in remembrance of Allah, while the other two groups sleep.

[8] A *pas* is a measure of time like *pahr* equal to three hours, for instance, 09.00pm to midnight; midnight to 03.00am and 03.00 am to 06.00 am.

RasoolullahSLM said, “O Ali, did you see what the injury to Fatima’s she-camel did to Hamza?” Further, a group of *Muhajireen*[9] and *Ansar*[10] drank wine at a place and were intoxicated. One of them unsheathed his sword and not much remained for a big battle to start. When these two incidents occurred, the verse on the prohibition of prayers in an intoxicated state was revealed. The command came ‘…*do not go near prayer when you are intoxicated*…’[11]. The companions and other people deduced that this was the proof of wine being absolutely prohibited, as prayers are compulsory for five times every day and the effect of wine lasts for a long time. If one drinks after the *Isha* prayers, what will his state be at the time of the *Fajr* prayer? If one were to drink at the time of *chasht* (around 10.00 am), what would happen to the *Zuhr* prayers? With this fear, some people gave up wine altogether. After this the verse on wine being absolutely prohibited and certainly filthy was revealed. This tradition is taken from the sayings (*Malfooz*) of a saint.

26. Hazrat MahdiAS said if a person performs a deed and there is no benefit from that deed then that deed is wasted. There is no benefit from it either here or in the Hereafter.

27. Somebody asked Hazrat MahdiAS whether unity was better or duality. Hazrat MahdiAS said that duality was better because if duality did not exist, how could anyone recognise the importance of unity?

28. Bandagi Miyan Shah NematRZ said that a seeker of Allah desires that there is no separation even for a second. But the welfare of the seeker is only when sometimes there is separation (*firaq*) and sometimes there is meeting (*visal*).

29. Hazrat MahdiAS said, “People see the new moon and become happy. Why do they not regret that life has been wasted and death has come nearer? Why don’t they ask for forgiveness from their sins? Why don’t they repent? One should be alert about what might happen in the hereafter.”

30. Hazrat MahdiAS said, “If a person stays in the *daira* for one hundred years and then goes out of the *daira* for a day in the desire of the world and dies there, then he is an infidel (*kafir*). And if a person was in the desire of the world for one hundred years and at the last moment, forsakes the world, leaves his worldly house, starts towards the *daira* and dies on the way, he is a believer (*Momin*).”

31. Hazrat MahdiAS said that when a person commits a sin, belief (*iman*) goes far away from him. When he repents (*tauba*), belief returns to him. This is so because there are two *iman* (beliefs). One is the light (*nur*) of RasoolSLM, which, by nature, is present in the person since birth and does not go away. The second *iman* (belief) is the light (*nur*) of guidance of the *Quran* and the *Murshid*. This light goes away. When both the lights (*nur*) are present, one can walk on the (right) path. This is like the light of the eye working in presence of the sun. If the sun is present and one doesn’t have eyes what will he see? If one has eyes and the sun is also present, then he can walk on the path.

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[9] Migrant companions of the ProphetSLM who migrated from Makkah to Madina.
[10] Companions of the ProphetSLM who were residents of Madina and who helped the migrants.
[11] *Quran,* S. 4: 42 (AYA).

32. Some migrants[RZ] told Hazrat Mahdi[AS] that their wives and children were troubling them much and if Mahdi[AS] permitted, they would separate them. Hazrat Mahdi[AS] said, "Hold their hands and take them to paradise with you. Don't separate them from yourselves. Allah will give you lot of rewards through them. Be patient that is the great thing."

33. A seeker of Allah died. Hazrat Mahdi[AS] did not give any glad tidings in his favour. The brothers requested (for glad tidings). After this Hazrat Mahdi[AS] concentrated and said, "Allah commands that 'We have pardoned him for your sake (*wasta*).'" His friends asked what his sin was. He replied, "Whenever he was in distress (*iztirar*), he thought that his relatives had not sent him anything through which he could sustain himself."

34. Someone asked Hazrat Mahdi[AS], "What do you say about *kasab* (earning for a living)?" He said, "*Kasab* is permitted for a believer (*momin*)." He then said, "It is permitted for one who has the status of prophets. Only he can adhere to the limits of *kasab*." The man asked, "What are the conditions?" Hazrat Mahdi[AS] replied, "First, one should trust in Allah and should not keep an eye on his work. Second, he should perform five time prayers in congregation. Third, he should always be in remembrance of Allah. Fourth, he should not be greedy. He should be satisfied with food enough to keep him alive and clothes, which cover the body as per minimum requirements of *Shariat* (*satr-e-aurat*). Fifth, he should pay the tithe (*ushr*) properly. Sixth, he should stay in the company of the servants of Allah and the truthful. Seven, he should keep on censuring himself. If he adheres to these limits, Allah will grant him the renunciation of the world (*Tark-e-Dunya*). If he breaks these limits then it is not possible for him to achieve belief (*iman*)."

35. Hazrat Mahdi[AS] said, "This servant can keep a thousand seekers of Allah, but will not be able to keep even one seeker of the world."

36. Hazrat Mahdi[AS] said, "After we put up with lots of hardship on ourselves, we become capable of deserving the charity (*sadaqa*) of Muhammad[SLM]. Otherwise, how will the charity (*sadaqa*) of Muhammad[SLM] reach us?"

37. Hazrat Mahdi[AS] said, "Allah's essence (*zath*) alone is known (*maroof*)."

38. Some companions asked Hazrat Mahdi[AS], "Did any thought (*khatra*) occur to the *khundkar?* He replied, "One day I was going to the Jamaat Khana. I saw a pit on the way. Then the thought occurred to me that the pit should be filled so that the brothers are not troubled."

39. Hazrat Mahdi[AS] said, "The excellence of belief (*iman*) is that it is radiant in the heart of the servant (*banda*). When a sin occurs, the light of faith disappears. Thus Allah Most High has said, "*Those who believe and obscure not their belief by wrongdoing, theirs is safety; and they are rightly guided.*"[12]

40. Hazrat Mahdi[AS] said that people with wives and children have superiority over single people because they are the beasts of burden for many people and for which they will get more rewards.

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[12] *Quran,* S. 6: 82 (MMP).

41. Hazrat Mahdi[AS] once asked a brother, “Do you have freedom from care (*faragh*)?” The brother replied that he had it. Hazrat Mahdi[AS] said, “This servant does not ask for manifest freedom from care (*zahari faragh*). This servant asks if you are with your God.”

42. Allah had sent a sword to Hazrat Mahdi[AS], which he forgot at a place where he had halted for prayers. When he had traveled far from that place, the brothers reminded him about the sword. Hazrat Mahdi[AS] said that he had forgotten and had left the sword there. The brothers said that the sword was very good. Hazrat Mahdi[AS] replied that however good it might be, even if it was worth a day’s expenses of the entire world, it was still the world (*duniya*) and Allah has said that the wealth of the entire world was *qalil* (small).[13]

43. Hazrat Mahdi[AS] said, “Many people would have come if an amount of one *cheetal* (copper coin) (per person) per day was fixed. This is because the self (*nafs*) accepts a fixed income and does not accept the indefinite (*mutlaq*) income. Even if one lakh *tinkas* (gold coins) come through indefinite means, the self does not accept it. But if one cheetal is available on a fixed basis, the self is pleased.”

44. Hazrat Mahdi[AS] said, “Allah has sent this servant when, in the entire world, the work of religion was being done for the sake of the world. Prayers, fasting, Hajj, teaching *Quran* and religious guidance (*Mashayakhi*) – all these deeds were done for acquiring the fortune of the world. No one was doing any deed for the sake of Allah. Allah sent this servant to show Allah’s way to the people. Lots of people disavowed and the believers accepted (him).”

45. Hazrat Mahdi[AS] told Bandagi Miyan[RZ], “O Syed Khundmir. Whomsoever Allah makes His friend, many people become his enemies.”

46. Hazrat Mahdi[AS] said, “Whatever I hear with my ears from Allah, I convey it to you through my word of mouth. Whether you believe it or not is between Allah and you.”

47. Hazrat Mahdi[AS] gave the meaning of the Verse ‘*Yadullahi fawqa ‘aydiihim.’*[14] in this way: ‘*Allah’s hand is upon their hands*’. All commentators of *Quran* have taken the ‘hand’ to mean the possession (*khabza*) by Allah. Hazrat Mahdi[AS] said, “What have they understood? The attribute of Allah is that nothing of His is like anything. He hears and He sees. He has a Lordly hand (*dast-e-Sahibi*) but unlike anyone else’s.”

48. Hazrat Mahdi[AS] said that when Mahdi arrived, customs, habits and innovations (*rasam, aadat* and *bidat*) disappeared.

49. A slave-girl came to the house of Hazrat Meeran Syed Mahmood[RZ]. Hazrat Meeran[RZ] told the Bibi[RZ], “A servant in front of this servant is not right. This servant will come into the house only if you free her.” The Bibi[RZ] freed the slave-girl immediately.

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[13] *Quran*, S. 4: 77. The Verse says, “*Qul mataa-uddunyaa qalil…”* The English translation of the Verse is; “*Say short is the enjoyment of this world” –*AYA “*Say (unto them, O Muhammad): The comfort of this world is scant…”*—MMP. “*Say (unto them O Muhammad) ‘Small is the comfort of this world.”*—SAL. “*Say thou ‘trifling is the enjoyment of this world.”—AMD*. It will be seen that the Arabic word ‘*mataa’* is variously translated. It means wealth, capital, belongings etc.

[14] *Quran*, S. 48: 10.

50. Hazrat Mahdi[AS] said it would not be possible to possess faith (*Iman*) for one who had a slave or slave-girl in his house.

51. On that day, eighty slaves and slave-girls were freed in the *daira* of Hazrat Mahdi[AS].

52. Allah had given meat to a bachelor seeker of Allah. He made an effort to obtain spices. Hazrat Mahdi[AS] heard about this and said, “You were given meat and you search for spices to satisfy the pleasure of your lust (*nafs*). Leave the desire for the pleasure of your lust and be in the remembrance of Allah.”

53. Hazrat Mahdi[AS] said that the *Quran* is a Book of Love (*Ishqnama*).

54. Once Hazrat Mahdi[AS] received Allah’s order to leave the place (where he had halted). He left the place and told his companions to come soon. Some of them came and some of them delayed. Hazrat Mahdi[AS] said, “These people have come out of houses made of wood but had not yet come out of the house of bones (that is, they had not abandoned their self).”

55. At the time of demise of Hazrat Mahdi[AS], someone put a sheet (*chador*) over him. Hazrat[AS] pushed it away and said that Syed Muhammad would not be hidden.

56. Hazrat Mahdi[AS] was traveling during the month of Ramazan. The brothers became restless due to extreme thirst. They thought of abandoning the fast. One brother said that they should ask Hazrat Mahdi[AS] about it. He came running to Hazrat[AS] and described the situation. Hazrat Mahdi[AS] said, “This servant is seated here. Tell the brothers to come here.” When they came, Hazrat Mahdi[AS] said, “You have become so weak for water. Have you ever become so weak for Allah?” On hearing this, the brothers cried and forgot the desire for water and did not abandon the fast. That day Mahdi[AS] stayed at the same place and did not travel.

57. Hazrat Mahdi[AS] was performing *Bayan-e-Quran*. After hearing the *Bayan*, Malik Burhanuddin[RZ] presented his sword and horse to Hazrat Mahdi[AS] in the way of Allah. Hazrat Mahdi[AS] said, “Malik Burhanuddin! Allah wants your *zath* (essence/self) and does not want your sword and horse.” On hearing this, Malik immediately asked for forgiveness. It was the *bayan* of *‘Lan-tanalul-Birra’*[15].

58. A man came to Hazrat Mahdi[AS] and stayed with him for a few days. He claimed that he had the vision (*binayi*), but he did not have it. Allah had sent some things to Hazrat Mahdi[AS], which Hazrat[AS] distributed amongst all brothers. The man came to Hazrat Mahdi[AS] and asked why he was not given a share. Hazrat Mahdi[AS] said, “Where has your vision gone now? You become desperate for a piece (of bread).”

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[15] Quran, *Sura A-le-Imran*: 3: 92 (Translation : “*By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it.*”) The word *Birra* has been translated as *righteousness* (AYA); *piety* (MMP); *goodness* (SAL); *virtue* (AMD). *Shawahid al-Vilayat* says: Here the meaning of *Birra* (*Khair—neki*) is the *zath-e-Khuda* (The essence of God). —Page 100.

59. The companions described the justice of Nausherwan and the generosity of Hatim Tai in front of Hazrat Mahdi[AS]. Hazrat Mahdi[AS] said that Hatim was a miser because he did not give his *zath* (essence/self) to Allah and Nausherwan did not do justice to his own *zath* as he did not follow Allah's command. First, one should do justice to one's *zath* and then command the others.

60. Hazrat Mahdi[AS] prohibited two people from sitting at one place and reading. Much of his effort was on the remembrance of Allah. But he taught Hazrat Bandagi Miyan Shah Nizam[RZ] after the *Fajr* prayers. Together they sat at a place and started reciting the *Quran*. First Miyan Shah Nizam[RZ] listened. Then Hazrat Mahdi[AS] said, "Now you recite and I will listen." Miyan Shah Nizam[RZ] said, "I don't remember. In fact I can't recite even by reading it." Hazrat Mahdi[AS] said, "Recite." At this, Miyan Shah Nizam[RZ] recited the entire *Quran* from memory. A companion wanting to join them came near. Hazrat Mahdi[AS] looked at him angrily. The companion turned back. After the recitation concluded, the Imam[AS] called the companion and said, "The Lord Himself was teaching His servant. If you had come nearer by even one step, you would have been burnt."

61. Hazrat Mahdi[AS] said that after Rasoolullah[SLM] the meaning of religion remained only with those people who took to seclusion (*uzlat*). And the manifest face of religion remained with those people who took to congregations (*jamiat*). After the Mahdi[AS], only the manifest face of *deen* (religion) will remain. That is, the congregations will grow but the meaning of religion will lessen because, when there were four hundred portions of equity (*sawaiyet*), he said that it is too much wretchedness (*khwari*).

62. Hazrat Mahdi[AS] said, "Whenever your opponents put you in difficulty and grief, know that Allah has remembered you and you belong to this servant. When you get lot of gifts and attention from people, then know that you have been forgotten in the presence of Allah and you do not belong to us."

63. One day a Sheikh came to Hazrat Mahdi[AS] and said singing brings peace between the servant and Allah. Hazrat Mahdi[AS] recited this couplet:

(This couplet could not be translated as it is not found in the Urdu version – Translator)

64. Bibi Malkan[RZ]'s father Miyan Ladh[RZ] used to consume nine *dirhams* [16](in weight) of opium. Hazrat Mahdi[AS] saw this quantity and said, "In how many days do you eat this awful thing?" Miyan Ladh[RZ] remained silent and Miyan Syed Salamullah[RZ] said, "*Khundkar*, this is a day's (quantity of) consumption, his stock is different. I will bring it if you command." Hazrat Mahdi[AS] said, "Bring it." He brought the box and gave it. Hazrat Mahdi[AS] said, "O Miyan Ladh, give this to this servant." Miyan Ladh gave it. Hazrat Mahdi[AS] got it sold and distributed the money as *sawaiyat*. He gave his *paskhurda*[17] of water to Miyan Ladh[RZ]. After

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[16] A unit of silver coin and weight.

[17] This is water or betel leaves or other food items, which Hazrat Mahdi[AS] consumed in part and gave the remainder to be consumed by people. This leftover had miraculous and curative effects on the people who consumed it. The practice of paskhurda is followed by Mahdavis even to this day.

this Miyan Ladh[RZ] felt no craving for opium but his condition became such that none could recognize him.

65. Hazrat Mahdi[AS] said, “If there is form and no meaning, it is rejected. If there is meaning and no form, it is incomplete. If there is meaning along with form, it is perfect.”

66. Miyan Yusuf[RZ] and Miyan Syed Amin Muhammad[RZ] went to the houses of singers and heard stories (*hikayaten*). Some companions informed Hazrat Mahdi[AS] about this. Hazrat Mahdi[AS] told both of them not to go there. They said, “Meeranji, we see the stories of union (*visal*)[18] there.”

67. Hazrat Meeran Syed Mahmood[RZ] gave the responsibility of (guarding) the gate of the *daira* to Miyan Somar[RZ]. One day a supporter came and asked if Meeran Syed Mahmood[RZ] was home. Miyan Somar[RZ] said that he is in his hut. He asked for the hut to be shown. Miyan Somar[RZ] showed the hut. Later, Meeran Syed Mahmood[RZ] reprimanded Miyan Somar[RZ] and said, “Why did you come along with a seeker of the world?” Miyan Somar[RZ] repented.

68. When a sin was committed in the *daira* of Meeran Syed Mahmood[RZ] – be it by speech or the hands or the legs or the ears or the eyes, all companions and migrants were assembled at one place and reliable witnesses were interrogated. After this, it was asked what punishment should be given to the sinner as per the Shariat. Whatever the migrants decided, he (Meeran Syed Mahmood[RZ]) would execute it. He would not give judgement without consultation. This was the practice during the time of Meeran Syed Mahmood[RZ].

69. Just as Hazrat Abu Bakr Siddiq[RZ] died due to pain in the foot, Meeran Syed Mahmood[RZ] too died due to pain in the foot.

70. Meeran Syed Mahmood[RZ] set up a *daira* at a place. A treasure was found there. Immediately, they buried the treasure at the same place and departed. They set up the *daira* at a different place but never at that place (where the treasure existed). This happened many times.

71. Meeran Syed Mahmood[RZ] told Bibi Kad Banu[RZ], “Go near the hut of Miyan Dilawer[RZ] during the very late night (*aakhir-e-shab*) prayers. The Mercy of Allah descends there (at that time), you too will receive a share of it.”

72. There was water logging due to rains in the *daira* of Meeran Syed Mahmood[RZ]. The houses of the brothers collapsed. The house of Meeran Syed Mahmood[RZ] remained safe. Hazrat[RZ] cried a lot and said, “O Lord! I have been separated from the congregation (*ijma’*).” After this, his house too fell down and he was very happy at it.

73. Meeran Syed Mahmood[RZ] said that one who goes a longer distance in order to gain (through lesser prices) when shopping (for household articles) is a seeker of the world.

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[18] The Arabic word *visal* means *reunion, being together (of lovers); communion (in love). —Arabic English Dictionary.* In Urdu, it means: meeting; interview; connection; union; intercourse; enjoyment; death.—*Urdu English Dictionary.* Here probably they were referring to the meeting with Allah. *Wallahu ‘alam.*

74. Miyan Syed Khundmir[RZ] and other migrants of Mahdi[AS] were in a place called Seeh. Few days later the migrants[RZ] sent Miyan Ladh Shah[RZ] to Miyan Syed Khundmir[RZ]. Miyan Ladh Shah[RZ] came after the *Fajr* prayers and said, "Since a long time the *fuqara* of Mahdi[AS] are suffering in the cold. They do not find a solution (to this). If we go to Sultan Muzaffar we will get a solution there." Miyan got agitated and said, "Go to Sultan Muzaffar and say that one of our brothers has gone astray." Miyan Ladh Shah said, "You kill the *mullahs*. And this deed which you do, from where have you learnt it? From Allah, from Rasool[SLM] or from Mahdi[AS]?" Miyan replied, "Everyone acts as per the learning he receives. This servant does whatever he knows."

75. Hazrat Mahdi[AS] passed away on the chest of Meeran Syed Mahmood[RZ]. Some people narrate that it was in the lap of Miyan Amin Muhammad[RZ].

76. Meeran Syed Mahmood[RZ] led the funeral prayers of Hazrat Mahdi[AS], he gave the condolence speech (*ta'ziyet*), gave the *bayan* of the Quranic Verse, '*Muhammad is no more than a messenger…'*[19], placed flowers on and recited *fatiha* at the grave, and gave the first *musht-e-khak* (handful of earth).

77. And it is evident that Hazrat Mahdi[AS] breathed his last in the lap of Miyan Syed Khundmir[RZ]. This reporter of this narration is Miyan Syed Meeran[RH].

78. Wherever Hazrat Mahdi[AS] constructed his hut, Miyan Dilawer[RZ] would prepare a place for him to sit behind the hut. When he sat for sometime, a ball of light (*nur ka shola*) would come over him very forcefully to an extent that he would not have the strength to continue to sit there. This continued for three years. After this, the announcement came, "O Miyan Dilawer, the divine ecstasy (*jazba*) of Mahdi[AS] has been assimilated by you." Then Miyan Dilawer[RZ] got the strength to sit behind the hut of Mahdi[AS].

79. Miyan Dilawer[RZ] said, "I got a thought in my mind that I should meet Esa[AS]. At that moment (I saw in a reverie that) Hazrat Mahdi[AS] and all his companions had come. Later, Hazrat[AS] and all the migrants left. Then Hazrat Mahdi[AS] sent Miyan Nemat[RZ] and Miyan Nizam[RZ] and called for this servant and said, 'Allah will not let go to waste the desire of His servant. My people will meet Esa[AS] and my spiritual bounty (*faiz*) will remain till the day of judgement.'"

80. One day Bandagi Miyan Dilawer[RZ] was going in a jungle. He saw a grave there. Allah's command came, "Stand on the grave. The dirt of your shoes will fall on it and I will give him salvation from torment (*'azab*)."

81. Miyan Dilawer[RZ] got an announcement made in the *daira* that when there was too much distress (*iztirar*) in the *daira* no one should prepare food by putting ghee in the vessel for frying (*baghar*). They should put the rice and ghee together and eat so that the *fuqara* were not troubled.

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[19] *Quran*, S. 3: 144 (AYA). The Verse is as follows in full: "*Muhammad is no more than an Apostle: many were the Apostles that passed away before him. If he died or were slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve him) with gratitude.*

82. One of the scholars came to meet Bandagi Miyan Shah Dilawer[RZ]. Hazrat[RZ] asked him to explain the meaning of this verse – "*When the night grew dark upon him he beheld a star. He said: This is my Lord. But when it set, he said: I love not things that set.*"[20] The scholar said that Hazrat Ibrahim[AS] saw the sun and the moon and had said that this was his Lord. Miyan Dilawer[RZ] said, "Beware! How will a knowledgeable man (*dana*) like Ibrahim[AS] call the sun, the moon and the stars his Lord?" The scholar asked, "Then how would you express the meaning of this verse?" He replied, "Hazrat Ibrahim[AS] had anthropomorphic vision (*tashbihi binai*). When the vision became sharper, he said: 'I am free from these things, which you assign to Allah as His partners.'" The scholar said, "This is *Rabbani ilm* (divine knowledge). It is not the knowledge of the book or that imparted by a human being."

83. At the time of the demise of Bandagi Miyan Shah Dilawer[RZ], he experienced severe stomachache. On seeing his restlessness, the brothers asked him about it. He replied, "My wives have knowingly fed me that which was the right of some *fuqara*. Therefore, Allah has appointed two angels to cut that flesh and separate it. That is why this servant experiences the pain in the stomach."

One who does not bet on his head, how will he step forward?
O heart, this is the abode of love not the home of the aunt.

84. Whenever a bird flew chirping '*thuhin thuhin*' Bhai Mahajir[RZ] said, "That is Mahdi[AS], that is Mahdi[AS], that is Mahdi[AS]."

85. The brothers told Miyan Shah Dilawar[RZ] that such-and-such a person went outside the *daira* to see a play (*tamasha*). Miyan Dilawer[RZ] reprimanded him severely, pointed to his own face and said, "Look at Allah's craftsmanship. Eyes, ears, nose and tongue – each possesses a different attribute. Look at Allah's blessings and remember Him. Keep an eye on the play (*tamasha*) inside you (that is, in your *batin*)."

86. A man came to Miyan Dilawer[RZ] and gave something in the way of Allah. At the same time he gave something to other *fuqara* in the *daira*. Miyan Dilawer[RZ] asked him where he had been. He said that he had gone to give something to other brothers too. Hazrat[RZ] asked him to whom he had given. He reeled off a list of names. Miyan[RZ] told him to take it back from them and give it to Miyan Abdul Kareem, Miyan Waziruddin, Miyan Yusuf and Miyan Abdul Malik because they were truly resigned to the will of Allah (*mutawakkilan*).

87. Miyan Dilawer's[RZ] son Miyan Saadullah[RH] expired in Ahmednagar. When the food for his death ceremony (*niyyat*) was to be cooked, Miyan Dilawer[RZ] prohibited it. After forty days he said, "Cook the food now. This servant has seen him with Hazrat Mahdi[AS] in paradise. Till now he was in confinement because he had been honoured at the court Nizam-ul-Mulk."

88. Miyan Dilawer[RZ] said, "Two lands desire for this servant – the land of Bhelot and the land of Borkheda. Allah knows where the resting place will be." Ultimately, arriving at Borkheda turned out to be correct.

[20] *Quran*, S. 6: 76 (MMP).

89. A man played host to Miyan Dilawer[RZ]. He fed him very tasty food and asked if the food was tasty. Hazrat[RZ] replied that he did not know the taste. The man asked the reason. He replied that Allah had given him such taste of *zikr* (remembrance of Allah) that all other tastes have become *haram* (prohibited).

90. One day, some people said to Miyan Dilawer[RZ], "What do you say about religious discussions after the prayers?" Hazrat[RZ] replied, "Have religious discussion and do the *Bayan* of *Quran* because this servant has heard that *Bayan-e-Quran* and religious discussion can be done by the person who has permission from Allah, Rasool[SLM], Mahdi[AS] and his *Murshid*. This servant grants you permission." He further said, "Maintain the respect to the companions of Mahdi[AS] and do not do the *bayan* at the time of *zuhr*, do it at the time of *asr*."

91. Once, Nizam-ul-Mulk came to the *daira* of Miyan Dilawer[RZ]. It was the time for prayers and the brothers were seated on the prayer mats. There was no vacant place. A person by the name of Miyan Amman got up and gave his place to the latecomer. When Miyan Dilawer[RZ] learnt of this, he caught hold of his hand (Miyan Amman's) and sent him out of the *daira*.

92. Someone told Miyan Dilawer[RZ], "Nizam-ul-Mulk comes here with lot of reverence. But whenever he comes, he gives forty or fifty *hoons*[21] and when he holds his court with soldiers he spends seven hundred or a thousand. What is this matter?" Hazrat replied, "Allah knows and sends whatever is chastely permitted (*halal-e-tayyib*) to his servants and whatever is *haram* (prohibited) goes in the place of *haram*."

93. Miyan Dilawer[RZ] said, "All the practice (*ravish*) of the time of Hazrat Mahdi[AS] has turned upside down during the time of this servant."

94. At the time of the call of *shahidi*[22], Miyan Bhai Mahajir[RZ] said in Gojri dialect, "Also my Mahdi[AS], also my Mahdi[AS], also my Mahdi[AS]."

95. Bandagi Miyan Syed Khundmir Siddiq-e-Vilayet[RZ] saw a reverie. He related it before Miyan Shah Dilawer[RZ] and said, "I saw that the hair of the head of seven Muzaffars were in the hand of this servant." Bandagi Miyan Dilawer[RZ] answered, "It results in the meaning that due to you his seven generations will be kept away from belief (*Iman*)."

96. Once there was great distress (*iztirar*) in the presence of Hazrat Mahdi[AS]. At that time Bandagi Miyan Dilawer[RZ] had only a *tehmad*[23] and the rest of his body was not covered. Bandagi Miyan Syed Khundmir[RZ] wore a tattered coat and had tied a piece of rope on his head, as he did not have any other cloth to tie around his head.

97. Hazrat Mahdi[AS] said that the person who possesses six attributes should do *Bayan-e-Quran* – three are manifest and three immanent. The manifest attributes are 1) he should trust only on Allah, 2) he refrains from going to the doorstep of others and 3) he distributes the *sawaiyet*

[21] Gold coins.

[22] The dictionaries do not give an appropriate meaning of *shahidi.* The construction of the sentence indicates that it has nothing to do with evidence, testification or martyrdom. It is probably a bird. Hazrat Bhai Muhajir[RZ]'s interpretation appears to be based on the sound of the chirping of the bird. *Wallahu 'Alam.* There are other such narratives.

[23] Cloth used to cover the lower part of the body.

justly. The immanent attributes are 1) he sees Allah with the eyes of his head, 2) he is aware of the condition of the living man and the dead body and 3) he treats gold and dust as equal. Without these conditions, it is not correct to give *Bayan-e-Quran*. If someone gives *Bayan-e-Quran* without possessing these attributes, then he is doomed to perdition (*halik*) in the presence of Allah.[24]

98. Whenever Bandagi Miyan Syed Khundmir[RZ] encountered any difficulty while giving *Bayan-e-Quran* and did not remember the meaning as told by Hazrat Mahdi[AS], he did not give the *Bayan* (for those verses). Even after getting the meaning in his mind he said, "Move forward. It would not be honesty to give the meaning on my own."

99. Bandagi Miyan Syed Khundmir[RZ] said that if a person, who cannot resolve his difficulty through Allah, Rasool[SLM] and Mahdi[AS], gives the *Bayan-e-Quran*, he would be oppressing his own *zath* and would be held accountable on the Day of Judgement.

100. Bandagi Miyan Syed Khundmir[RZ] said that a seeker of Allah should have such attention, just like a person who comes at the doorstep and is fully attentive. Further, he should be like the cat, which is so attentive towards the mouse that not even a single hair of it moves.

101. Bandagi Miyan Syed Khundmir[RZ] said, "We have not remembered Allah. But there was attraction from Allah."

102. Miyan Syed Khundmir[RZ] asked Miyan Yusuf and Miyan Taj Muhammad, "How many days would it take to obtain your knowledge?" They replied that it would take three years. Miyan[RZ] said they should not waste their lives. They replied that it would take two years. Miyan[RZ] said they should not waste their lives. They replied that it would take one year. Miyan[RZ] repeated what he said before. They said six months. Miyan[RZ] again repeated the same. Then they wrote some rules of knowledge (*qawaid-e-ilmi*) on a paper and gave it to Miyan[RZ]. Miyan[RZ] told them to ask questions in accordance with those rules. Thrice they asked questions of knowledge. Miyan gave the answers according to the rules of their knowledge. They were astonished at the answers and said that the inspired knowledge (*ilm-e-ladunni*) is bestowed by Allah.

103. Miyan Syed Khundmir[RZ] said that it is better for an infidel (*kafir*) to die early because his punishment will be less. If he has a long life, he will commit more infidelity and Allah will give him more punishment.

104. The huts of brothers in the *daira* of Miyan Syed Khundmir[RZ] were adjacent to each other. One day a brother broke a grain of green gram with his teeth. The brother in the adjacent hut said, "Why do you make noise disturbing the remembrance of Allah?" Such were the seekers of Allah.

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[24] There is a similar narrative in *Hashia Insaf Nama,* (Urdu-Persian) p. 220; English Version, p. 135 Narrative No. 585; *Risala Zad-un-Naji*, p. 16. In these narratives, Hazrat Imam Mahdi[AS] is quoted as giving these six attributes for a person who can perform *Bayan-e-Quran.*

105. A man told Miyan Syed Khundmir[RZ], "These *fuqara* possess manliness and bravery." Miyan[RZ] said, "These people are weak. They have made peace with Allah and have handed over their *zath* to Allah. They are subject to the will of Allah. Your manliness and bravery is greater that you have fought against Allah, Rasool[SLM] and the angels and have chosen the torment of hell. Your bravery is greater."

106. Allah had sent a pair of trousers (*pajama*) to Hazrat Mahdi[AS], the length of which went beyond the ankles. Hazrat[AS] removed the extra length.

107. The *daira* of Miyan Nizam[RZ] was in Radhanpur. Some *Mullahs* had gathered in the city for a religious debate (*hujjat*). Miyan Nizam[RZ] went there to give the proofs. Ultimately, no one turned out to debate. So he returned and stayed there for a year. He did not accept any gifts (*futuh*) because he himself had gone there.

108. Miyan Abdur Rahman[RZ], son of Miyan Shah Nizam[RZ] had given religious instruction (*talqeen*) to a Bohra. The man took his tithe (*ushr*) to Miyan Abdul Malik[RZ]. Miyan asked where he had been given religious instruction (*talqeen*). He replied that it was with Miyan Abdur Rahman[RZ]. Miyan[RZ] told him to give his tithe to Miyan Abdur Rahman[RZ]. He took the tithe to Miyan Abdur Rahman[RZ] and told him whatever had happened. With tears in his eyes, Miyan Abdur Rahman[RZ] said, "This is the right of *fuqara*. Give it to them wherever you find them. It will never be taken with binding that it should be given to us. You have been given religious instruction (*talqeen*) by me, but it is not permissible for me to take it (tithe) by binding you to give it to me. This is against the objective of Mahdi[AS]." After a few days, the man came again and tried to give the tithe but Miyan Abdur Rahman[RZ] never accepted it.

109. Miyan Nizam[RZ] went to many places to achieve religious instruction (*talqeen*). No one gave him religious instruction (*talqeen*). Everyone said that he had such a capability that they did not have the strength to impart religious instruction (*talqeen*) to him. After this he was given religious instruction (*talqeen*) by the Seal of Sainthood Mahdi Mau'ood[AS].

110. Miyan Nizam[RZ] did not give the *Bayan-e-Quran* for a few days. A brother said, "There was one thing through which people obtained the divine bounty (*faiz*). Now that thing is hidden and people are deprived of it." Miyan Nizam[RZ] cast a glance at him. He became unconscious and fell down. After a long time he regained consciousness. A brother asked him about his condition. He replied, "My objective has been achieved. Miyan[RZ] took me on a journey to show the world of angels and omnipotence (*Alam-e-Malakut wa Jabaroot*)."

111. Miyan Nizam[RZ] said, "There are few trees on the Mount Caucasus (*koh-e-qaf*). Its fruits are like the moon. Servants of Allah go there and bring those fruits. They eat it themselves and to whomever they give some *paskhurda*, that person gets divine inspiration (*kashf*). This servant has gone there twice."

112. Miyan Nizam[RZ] was sitting outside the *daira* immersed in the remembrance of Allah. When he was overcome by hunger he started eating leaves. The brothers asked him why he was eating (the leaves). He replied that the world would pass in all conditions.

113. Hazrat Mahdi[AS] had been to *Ka'batullah* and was seated near the Ka'aba. The brothers asked, "Meeranji, why do you not do the *tawaf* (circumambulation of Ka'aba)?" A second later Miyan Nizam[RZ] said, "Meeranji, I see a strange sight that the Ka'aba is doing the *tawaf* of Meeran[AS]." Hazrat Mahdi[AS] replied, "Allah has given you those eyes (through which you see this), others do not have such eyes."

114. Hazrat Mahdi[AS] said, whoever had not seen a dead man walking on the earth, he should see Miyan Nizam[RZ].

115. When the disavowers of Mahdi[AS] (*munkireen*) expelled Miyan Nemat[RZ] from Chapaneer, Miyan Nizam[RZ] left the place of his own accord. He said, "It is obligatory on me that I follow my brother."

116. Once Miyan Nizam[RZ] told Hazrat Mahdi[AS], "If you permit, this servant would like to go and stay in seclusion." Hazrat Mahdi[AS] read the couplet, "Who is it that makes a mark on your heart / Who are they who have liberated themselves from their self". After this he caught hold of the hand of Miyan Nizam[RZ] and said, "Where will you get a brother like us?"

117. Hazrat Mahdi[AS] said, "If a person having two sets of clothes, sees his brothers naked and does not give (one set) to them, he has the attribute of hypocrisy (in him)."

118. Miyan Syed Khundmir[RZ] said, "After Rasoolullah[SLM], such irreligiousness (*be-dini*) began that every person gave priority to his own understanding. These people interpreted the book of Allah as per the desire of their lust (*nafs*) and said that 'this appears to be the meaning here' and whatever Allah and Rasool[SLM] had said was abandoned. Thus irreligiousness came into being."

119. Someone asked Miyan Syed Khundmir[RZ] as to who could give the *Bayan-e-Quran*. He replied, "One who has closed his eyes to greed. Otherwise he is oppressing his *zath*."

120. When Malik Burhanuddin Kalan[RZ] was in Ahmedabad, Miyan Nizam[RZ] came to meet him and wished to return immediately. The Malik[RZ]'s sister Bibi Amtulla insisted that he be their guest. But Miyan Nizam[RZ] returned. After Hazrat[RZ] departed, Malik[RZ] told his sister, "Miyan Nizam[RZ] does not speak or act without the permission of Allah. Will he follow Allah's command or yours? It is not courtesy when you repeatedly tell him and annoy him. You have to stay away from such acts." Ultimately, Miyan Nizam[RZ] came and accepted the feast.

121. All the migrants[RZ] said, "When Hazrat Mahdi[AS] passed away, we chose the company of Meeran Syed Mahmood[RZ]. After the demise of Meeran Syed Mahmood[RZ] we learnt how precious the spiritual bounty (*faiz*) was."

122. After the demise of Hazrat Mahdi[AS], the companions chose the company of Meeran Syed Mahmood[RZ] and achieved the status of perfection.

123. Miyan Vali[RH] has reported that Miyan Nizam[RZ] and some brothers were in distress (*iztirar*) in the presence of Hazrat Mahdi[AS]. Miyan Nizam[RZ] did some labour and gave his wages to other people in distress, but did not take anything out of it for himself. Meeran[AS] said, "Miyan Nizam, do not do this work because those people will eat the good things of

Paradise. If you do this work, Allah will give the good things of paradise to those who remain steadfast on Allah."

124. Miyan Syed Salamullah[RZ] was pouring water for Hazrat Mahdi[AS] to perform ablutions. Hazrat Mahdi[AS] said, "The Prophet[SLM] has said that one who serves is deprived (*mahrum*)." This fell hard on Miyan Salamullah[RZ] and he went outside. Hazrat Mahdi[AS] called him and said, "You have got salvation from hell."

125. In the village of Khambel, the eminent migrants who are well known, Miyan Nizam[RZ], Miyan Nemat[RZ], Miyan Malik Jeo[RZ], Miyan Dilawer[RZ], Miyan Yusuf[RZ], Miyan Syed Salam[RZ], Miyan Sheikh Kabir[RZ], Miyan Malik Jeo bin Khwaja Taha[RZ] son-in-law of Miyan Syed Khundmir[RZ], Miyan Khund Malik[RZ], Miyan Bhai Mahajir[RZ], Miyan Khizr[RZ], Miyan Saadullah[RZ] and many other migrants had assembled and hundreds of seekers of Allah were also there. After *Zuhr* prayers, Miyan Syed Khundmir[RZ] sat facing the migrants and told them to give the *bayan*. The migrants sat facing Miyan[RZ]. For quite sometime there was silence. No one gave the *bayan*. Then everyone got up and went to their private quarters. After *Asr* they again sat facing each other. No one gave the *bayan*. They were seated like this for quite sometime. After much contemplation Miyan Syed Khundmir[RZ] opened his eyes and said, "I thought, who am I to give *bayan* amongst the migrants. But just now Rasoolullah[SLM] has given the Holy *Quran* to this servant and said, 'O Syed Khundmir, give the *bayan*'". After this, in that very meeting, Miyan[RZ] gave the *bayan* of one *ruku*[25]. During the *bayan* the companions of Mahdi[AS] sat with reverence with both hands folded at the waist.

126. Once during the time of distress (*iztirar*) in his *daira*, Miyan Syed Khundmir[RZ] gave everything he had in the house, except a blanket, which he put on himself. In the way of Allah, the *Siddiq-e-Vilayet*[RZ] had followed in the footsteps of the *Siddiq-e-Nabuwat*[RZ].

127. Hazrat Mahdi[AS] said that whoever abandoned anything for the sake of Allah would get success.

128. Miyan Nemat[RZ] told Hazrat Mahdi[AS], "This servant does not see anything." Hazrat Mahdi[AS] said, "Your capability is great. Allah will give you everything one day. If a man who does labour is not given his wages at the end of the day, he will not turn up for work the next day. But an eminent man who is in employment may not receive the wages for many days. But he does not give up the employment. He knows that one day he will get whatever he deserves."

129. One day Miyan Nemat[RZ] saw a reverie that the existence of Hazrat Mahdi[AS] had assimilated in his own existence, but the head remained. Miyan Nemat[RZ] described this to Hazrat Mahdi[AS]. Hazrat Mahdi[AS] said, "Allah will bestow on you the complete following of this servant."

130. Miyan Nemat[RZ] said, "It is detrimental for a seeker of Allah who is a beginner to go out of his *hujra* (hut) because he will desire whatever he sees. But for a veteran there is martyrdom at every step because whenever he sees something, which his self (*nafs*) desires, he will deny it. There is no harm even if he goes to the market."

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[25] A section of a part of the *Quran* comprising of a few *Ayaat*.

131. One day someone told Miyan Nemat[RZ] that the son of Hazrat Mahdi[AS] is employed. Miyan Nemat[RZ] said that such a person would not be the son of Mahdi[AS]. On hearing this, Hazrat Mahdi[AS] said, “It is as you say. But he will not continue with this work.” Hazrat Mahdi[AS] did not tell Miyan Nemat[RZ], “Why did you say these things about my son.”

132. Miyan Nemat[RZ] decided to go to Jalor. All men and women went out of the *daira*. Miyan[RZ] asked if anyone was left in the *daira*. The brothers said that there was no one. After this Hazrat[RZ] went inside the *daira* himself and saw that a disabled woman was left behind. He mounted her on his horse and walked with the horse for three *manzils*[26]. After this, he said that Allah has given this horse for the sake of this woman only.

133. There was great commotion in the house of Miyan Syed Salamullah[RZ] because a slave-girl was being beaten. Miyan Nemat[RZ] tried to dissuade him. There was some discussion between the two of them. This incident was reported to Hazrat Mahdi[AS]. Hazrat Mahdi[AS] said it would not be possible to have faith (*Iman*) for one who has a slave or slave-girl in his house.

134. One day the *ijma’* (congregation) was convened. One of the brothers was not well. He said, “Seat me on a cot and take me to the *ijma’* so that I get the reward of participating in the *ijma’*.”

135. Someone told Miyan Yusuf[RZ], “This servant will bring a scholar. Please satisfy him.” Miyan Yusuf[RZ] agreed. When the scholar came, Miyan[RZ] gave the *bayan* of “*Say: "O People of the Book! Come to common terms as between us and you…*”[27] The scholar said that this verse is in favour of the people of the book. Miyan Yusuf[RZ] said that it was true. The scholar got up and left. The person who had brought the scholar said, “Why did you say like this?” Miyan Yusuf[RZ] replied, “This is what should be told to a disavower of Mahdi[AS] (*munkir*).” Hazrat Mahdi[AS] had told Miyan Yusuf[RZ] that he would have *jazba* (divine ecstasy) to the day of his death (throughout his life).

136. One of the brothers of the *daira* of Miyan Bhai Mahajir[RZ] went outside the *daira* without his permission. When Miyan Bhai Mahajir[RZ] learnt of this he said, “He has gone without my permission. Allah will not bring him back to the *daira*.” The person who had gone out was near the *daira* while returning when robbers attacked and killed him.

137. Miyan Malikji[RZ] said that one who is complete on principles (*usul*) (of belief) would be complete on the secondary (*furu’*) issues also and one who is at a loss on principles would be incomplete on the secondary issues also.

138. Miyan Malikji[RZ] said, “The seekers of Allah bind their *zaths* (selves) in the way of Allah like a bridegroom is bound in the *manja*[28]. He is not allowed to wear new white clothes, he is not allowed to eat too much food and he is not allowed to go out. This continues till the time for

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[26] A *manzil* is a day’s journey.
[27] *Quran,* S. 3: 64 (AYA).
[28] A practice where in the bride or bridegroom is confined to a room a few days before the wedding and is not allowed to go out until the wedding takes place.

*jalwa*[29]. After this he is bathed and rich clothes are put on him and great care is taken. After this, all people focus their attention towards him. Similarly, the seekers of Allah focus their attention towards Allah and bind their *zaths*. For the sake of Allah, they have given up the good things of the world. They do not desire anything other than Allah. The eunuchs have chosen the world and through the men of Allah, they lead a luxurious life. On the Day of Judgement, the seekers of Allah will be rewarded and they will wear clothes of paradise, they will mount horses like the *buraq*, they would be bestowed with the vision of Allah. People of the world do not worry about the Hereafter. In pursuit of a life of two days, they will be astonished and worried in the Hereafter."

139. A man in the *daira* of Miyan Malikji[RZ] performed *tauba* (was penitent). After seven days he experienced starvation. He came in front of the Jamaat Khana and started quarrelling. Miyan Malikji[RZ] told him, "Why did you hurry. Your work was almost done. This misguidance of yours has wasted all your rewards." After this the man went out of the *daira* and died a wretched death. (He became an evil spirit and haunted others). He would tell everyone that they would be punished due to the disavowal of Mahdi[AS].

140. Miyan Malikji[RZ] said, "When Allah sends gifts (*futuh*) it should be spent quickly. Then Allah will send again quickly. If it is not spent, Allah will not send."

141. The *ijma'* (congregation) took place. A brother was seated in his private quarters. The other brothers said that he was a hypocrite and was expelled from the *ijma'*.

142. Someone told Miyan Malikji[RZ] that the *fuqara* were *ahl-e-dil* (people of the heart). Miyan Malikji[RZ] said, "We have *Ahl-Allah* (people of Allah) here, what's special about *ahl-e-dil*. The status of *Ahl-Allah* is high because Allah says about them "*…and made them stick close to the command of self-restraint…*"[30]

143. Miyan Malikji[RZ] said that *Bayan-e-Quran* should be given by that person who had saved his tongue from greed, the speaker and the listener should be equal, he should save himself from the attribute of making additions to the word of Allah and he should have confined himself from going to the houses of worldly people. Whoever had these attributes can give *Bayan-e-Quran*; otherwise, if he gave *Bayan-e-Quran* he would be doomed to perdition (*halik*).

144. When Miyan Malikji[RZ] passed away, Miyan Dilawer[RZ] said that Allah took the *Quran* away from the earth.

145. A scholar came to Miyan Malikji[RZ]. Miyan Malikji[RZ] asked him, "Do you know to read *Amantu Billahi…*[31]" The scholar replied that he did. Miyan[RZ] asked him to recite it. After he recited it, Miyan[RZ] asked him if he believed in it. The scholar replied that he did. Miyan[RZ] asked if he believed in the reality (*haqiqat*) or in the manifest (*majaz*). The scholar remained silent. Miyan[RZ] then said, "The reality (*haqiqat*) is deeds (*a'mal*), so do the deeds. See the thing, which you have believed. If you see Allah you will be a believer (*momin*). If a person

[29] The ceremony where the bridegroom first sees the bride.
[30] *Quran,* S. 48: 26 (AYA).
[31] This is the *statement* of beliefs.

only recites it and does not act according to it, he will not get the Vision (will not be *bina*). Allah says about one who is not *bina*, ‘*But those who were blind in this world, will be blind in the Hereafter…*’[32] and will be misled and one who does not see Allah in this world will not be a believer (*momin*).”

146. When Miyan Malikji[RZ] met Hazrat Mahdi[AS], Hazrat Mahdi[AS] said, “Come! O Favoured Child of Divinity (*Lahuth ke Ladley*)”.

147. One day Allah had sent dates to Hazrat Rasool[SLM]. He started distributing it to the people. Imam Hasan[RZ] and Imam Hussain[RZ] were hungry (*iztirar*). Bibi Fatima[RZ] told them to go to Rasoolullah[SLM]. Both the Imams[RZ] came to Hazrat[SLM]. One of them put a date in his mouth without permission. Rasoolullah[SLM] removed the date from his mouth with his hand. They went crying and complained to their mother. The mother was sad. She came to the Prophet[SLM] and said that the children were overcome by hunger and he had treated them in such a way. The Prophet[SLM] said that a prohibited morsel (*luqma-e-haram*) was the enemy of belief (*dushman-e-iman*).

148. Rasoolullah[SLM] said, “O Umar, manifest worshippers (*zaher parast*)[33] perform prayers and their hearts are disturbed and distracted. This is like performing idol worship. In fact, the disbelievers who worship idols do it with profound faith. Alas, they are immersed in it blindly and shamelessly. They have given a place in their hearts to (things) other than Allah. In this condition they perform prayers and they think that it is prayers.”

149. Rasoolullah[SLM] had married a woman. She was not beautiful. When the Prophet[SLM] saw her face, he felt her to be unpleasant. He did not go near her. He wished to leave her. It was the time for prayers and he came out. The woman realised that Rasoolullah[SLM] was unhappy with her. She cried a lot. That very moment Jibra’il[AS] came with the command of Allah, “O Muhammad. If you accept this woman, I will accept your sinner followers and will forgive them.” Ultimately, the Prophet[SLM] accepted the woman and was happy with her.

150. In a battle during the time of the Prophet[SLM], a person went ahead of the companions saying, “I will kill the rider on the mule and take his mule.” When he went to attack, he himself was killed. He is called as one who was killed in the holy war (*maqtool-e-jihad*). He is not called a martyr (*shaheed*). (A *shaheed* is one who lays down his life for the sake of Allah, and not for the mule.)

151. A person took to the company of Hazrat Rasoolullah[SLM]. He thought that the Prophet[SLM] would be the king of the east and the west. When the verse ‘…*This day have I perfected your religion for you*…”[34] was revealed, the man cried a lot. Rasoolullah[SLM] told him, “Do you know that Allah has given me the kingship of the east and the west. Allah’s religion has been revealed and has manifested in the entire world. The kingship is that the desire for sinfulness and debauchery did not enter the *zath* (essence) of this servant.”

[32] *Quran,* S. 17: 72 (AYA).
[33] *Zaher-parast* alludes to the people who are devoted to the manifest (as against *batin* (immanence)).
[34] *Quran,* S. 5: 3 (AYA).

152. A person stayed in the company of Hazrat Mahdi[AS] till the demise of the Hazrat[AS]. He said, "I stayed in the company of Mahdi[AS] so that when Mahdi became the king of the whole world, I too would get some of the world." After this he took to the company of Bandagi Miyan Syed Khundmir[RZ] and asked for forgiveness for such talk and achieved his objective (*maqsood*).

153. Hazrat Umar[RZ] asked the Prophet[SLM] where Allah was. The Prophet[SLM] replied that Allah was in the hearts of believers. He then asked Rasoolullah[SLM] where the heart was. The Prophet[SLM] replied, "It is inside the living person. But the heart is of two kinds – one is manifest (*majazi*) and the other real (*haqiqi*). The *haqiqi* heart is not the one which you know as a piece of flesh. O Umar, it is neither on the left nor on the right, neither above nor below, neither far nor near. You need the nearness of Allah to recognize the real heart." Then Umar[RZ] asked, "Ya Rasoolullah[SLM], who is a Muslim and who is a *Momin*?" Rasoolullah[SLM] answered, "A *zahed*[35] is a Muslim and an *Arif*[36] is a *Momin*."

154. Hazrat Umar[RZ] told a person to repent. The man replied, "…*For my Lord is, be sure, Oft-Forgiving, Most Merciful*!"[37] Hazrat Umar[RZ] replied, "…*Lo! His grasp is painful, very strong*."[38] On hearing this, he let out a shriek and gave up his life. Hazrat Umar[RZ] prayed for his salvation.

155. After the demise of Hazrat Rasool[SLM], Hazrat Abu Zar[RZ] went and stayed in a mountainous region. At the time of the *khilafat* of Hazrat Umar[RZ] he came to Hazrat Umar[RZ] and recited the verse, "…*And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty*."[39] Hazrat Umar[RZ] heard this *Ayat* (Verse) and said, "After Rasoolullah[SLM], a lot of treasure came. Had I distributed it equally amongst all, everyone would have become wealthy and nobody would have followed (the religion). That is why a portion of it is given on fixed days every month and the treasure is in the custody of the trustee. When there is a battle, the weapons and armaments needed for battle are purchased using this treasure."

156. Someone requested Hazrat Umar[RZ] for a month's salary to be given (in advance). Hazrat Umar[RZ] told him to take it from the treasurer. When he asked the treasurer, the treasurer came to the *khalifa* and said, "Know that the (work of) one month of this man will be your responsibility." Umar[RZ] said, "What do I know? Allah knows whether I will be alive or not." The treasurer then said, "So whose right shall I give to this man." Hazrat Umar[RZ] said, "Don't give." Hazrat Abu Zar[RZ] read the verse of the *Quran* to warn such a person. After this Hazrat Umar[RZ] said, "O Abu Zar, go back to the mountains. Otherwise, our followers will kill you."

157. Hazrat Bandagi Meeran Syed Mahmood[RZ] said, "At the time of Mahdi[AS], everyone sowed a seed, rain fell on it, and it grew without any intervention. Now everyone cultivates near the

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[35] A devout person who fears Allah.
[36] One who has intimate knowledge of Allah.
[37] *Quran,* S. 11: 41 (AYA); S. 12: 53.
[38] *Quran,* S. 11: 102 (MMP).
[39] *Quran,* S. 9: 34 (AYA).

well, draws water using a pail and a rope and takes care of his crops. Such is the disparity between the two times."

158. There used to be distribution of two hundred and fifty portions of equity (*sawaiyeten*) in the *daira* of Meeran Syed Mahmood Sani-e-Mahdi[RZ] at Bhelot. When it increased by a hundred, Hazrat[RZ] said, "There is too much of wretchedness."

159. Sani-e-Mahdi[RZ] said, "Mahdi Mau'ood[AS] is the ocean and this servant is a stream."

160. Hazrat Mahdi[AS] once enquired about the number of portions of equity (*sawaiyeten*). A brother replied that it is four hundred portions. Mahdi[AS] replied that there was too much wretchedness.

161. Hazrat Mahdi[AS] said that one who eats more is more miserable and one who eats less is less miserable.

162. The brothers asked Hazrat Mahdi[AS] if Allah would question those who ate ghee and honey. Hazrat Mahdi[AS] replied that Allah would question.

163. Hazrat Mahdi[AS] said about the *nafs* (self), "The *nafs* tells everyone 'Set fire to me in this world and act against me. Follow and act upon the truth. Otherwise, I will take you to hell tomorrow.' But people do not listen."

164. Hazrat Mahdi[AS] said about the *nafs* (self), "This is a strange black-faced (*Ru-siyah*)[40] one. Wherever one turns, it has its effect and delivers to the destination. If one turns towards the truth, then it takes him to his destination. If one turns towards the world, then too, it takes him to its zenith. Such is this criminal."

165. Whenever Allah sent *futuh* (gifts), Hazrat Mahdi[AS] enquired if there was distress (*iztirar*) in the *daira*. If there was distress, the gifts were accepted. If there was no distress, he did not accept the gifts (*futuh*), even though the people who brought them would repeatedly insist on acceptance.

166. Once the brothers told Hazrat Mahdi[AS] that they had eaten a lot of sesame oil along with food. Hazrat[AS] said that the sesame oil would come out. After this the brothers underwent a lot of distress (*iztirar*).

167. Somebody asked Khwaja Junaid[RH], "How can we adopt the path of the desire for Allah?" He replied, "Throw whatever you possess into water." The man went to the edge of the water and threw the *hoons* (gold coins) one at a time into the water. He came back to the Khwaja[RH] and described how he threw the coins in the water. Khwaja Junaid[RH] asked, "Why didn't you throw all the coins at one go? Why did you count each coin? Counting is okay in the market, not in the way of Allah. You cannot achieve Allah if you possess such filth. If a person's beginning is not in accordance with the *Quran* and sayings of Rasool[SLM], his end too will not

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[40] *Ru-siyah* means: disgraced, infamous, sinner, criminal, unfortunate. —Urdu-English Dictionary.

be favourable. And if a person's beginning is as per the *Quran* and Rasool[SLM], then his end too will be commensurate with his objective. "

168. Miyan Ladh Shah[RZ] said, "There is only a moment's comfort (in marriage) with a woman. Why do you toil so much for a moment's comfort. Life would pass in any condition."

169. Makhdoom Syed Muhammad Gesudaraz[RH] said, "For a woman, one becomes dependant on the entire world. If it weren't so, one would be at peace."

170. Miyan Nizam Ghalib[RZ] said, "If one who takes to the path of Allah is courageous, it is easy. If he is not courageous, it is difficult. A free man does not turn towards two things in life / So that he is free of difficulties / He will not love a woman even if the daughter of Qaiser (Caesar) is given / He will not take a loan even if it is given with the promise of the Hereafter."

171. Miyan Syed Khundmir[RZ] said, "This servant was alone. He reached the charity (*sadaqa*) of Mahdi[AS]."

172. Hazrat Mahdi[AS] said, "Initially Allah will not be happy with the seeker of Allah until he takes his desire to its virtuous objective. If the result of his desire is virtuous, then Allah becomes happy with him."

173. Hazrat Mahdi[AS] said that a person who was disrespectful, shameless and dishonest would not reach Allah.

174. Two brothers repented before Hazrat Mahdi[AS]. They were in severe distress. They did not even have proper clothes. Hazrat Mahdi[AS] thought that if Allah gave something he would pass it on to them. At the time of equal distribution of donations (*sawaiyet*) he forgot them. Allah's command came, "O Syed Muhammad! We have accepted them in this very condition." Hazrat Mahdi[AS] conveyed this to them. They were very happy and said that that very condition was better. A few days later Allah sent some clothes. Allah's command came that the clothes be given to the two young men. Hazrat Mahdi[AS] called them and gave them the clothes. They requested that the clothes not be given. Hazrat Mahdi[AS] said, "You accept (Allah's wish). Allah's command was that in your favour then, and now the command is like this."

175. A brother came to Hazrat Mahdi[AS] and said that the remembrance of Allah (*zikr*) does not persist (*qaim*) in the heart. Hazrat[AS] told him to keep trying. He came again and said that the remembrance of Allah does not persist in the heart. Hazrat Mahdi[AS] said, "Go and sleep in the room (*hujra*). Allah Himself will give you the *ta'lim* (instruction)."

176. A *Peer* (preceptor) and his *Murid* (disciple) went to Makkah together. The *Peer* laid his *musalla* (prayer mat) on water and said, "I will say Allah, Allah. You say *Peer*, *Peer*." They had traveled some distance when the *Murid* too started saying "Allah, Allah". He plunged into the water and sank. He again said *Peer*, *Peer* and came up. Someone narrated this narration before Hazrat Mahdi[AS]. He[AS] said, "Why did he not allow himself to sink? Had he sank in the name of Allah he would have become a *Shaheed* (martyr)."

177. Hazrat Mahdi[AS]'s demise occurred on a *boria*[41]. There was no cot.

178. Hazrat Mahdi[AS] told Bibi Malkan[RZ] that she would have divine ecstasy (*jazba*) until her demise.

179. There was a maidservant (*kaniz*) in the house of Hazrat Mahdi[AS]. She would disappear during the night. When the Bibi[RZ] reprimanded her, Hazrat Mahdi[AS] said, "Don't reprimand her. She goes under the Empyrean and offers her prayers (*namaz*) there."

180. A brother told Hazrat Mahdi[AS], "We strive for *nowbat*. What possession do we have that thieves will take away?" Hazrat Mahdi[AS] said, "That possession which you will never recover, if you lose it."

181. The brothers told Hazrat Mahdi[AS], "Ibn Arabi[RH] has said that everything from the Empyrean to the floor (*farsh*) is One Being.[42] Whereas Syed Muhammad Gesudaraz[RH] has said, 'The essence of light (*Nur*) is light (*Nur*). Had Ibn Arabi[RH] been alive, I would have made him a Muslim again.'" Hazrat Mahdi[AS] said, "Ibn Arabi[RH] was a wrestler of Unity (*Tauheed*). His words were not understood by Syed Muhammad (Gesudaraz[RH]), who is a suckling baby in comparison (to Ibn Arabi)."

182. A brother told Hazrat Mahdi[AS], "When we go to the city people tease us and deride us." Hazrat Mahdi[AS] said, "You too say that Allah is our Seeker and we are seekers of Allah. If they ask how, recite *Yuhibuhum wo Yuhibunahu.*[43] "

183. Hazrat Mahdi[AS] said, "The advent of this servant is on the hearts of people, not on the clothes and speech."

184. The prominent companions[RZ] have narrated that when Hazrat Mahdi[AS] gave his *paskhurda* to someone, he would immediately renounce the world (*Tark-e-Dunya*) and join the company of Hazrat[AS].

185. Hazrat Mahdi[AS] said, "This servant has the *binai* (Vision) as was that of the Prophet[SLM]. Such charity (*sadaqa*) of Rasool[SLM] has reached this servant, that he has achieved the vision through the eyes of the head, through the eyes of the heart and through each and every part (*mu-bah-mu*)."

186. Hazrat Mahdi[AS] said, "This servant eats the *sadaqa* (charity) of the *fuqara*."

187. Hazrat Mahdi[AS] said, "This servant was reared from the side of immanence (*janib-e-batin*) through the medium of the *fuqara*."

188. Hazrat Mahdi[AS] said that *Maqamam-Mahmood*[44] (Station of Praise and Glory) is the Sainthood (*Vilayet*) of Allah.

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[41] A mat made of palm leaves.

[42] *Sha'i* means: 'a thing, an object, an article, matter'—Urdu English Dictionary. The purport here is *wahdat-al-wajud.* Or the principle of the Unity of Existence.

[43] *Quran,* S. 5: 54 (Translation…a people whom He will love as they will love Him…) (AYA) S. 5: 54.

189. At the time of prayers Hazrat Mahdi[AS] did not confine himself to sit on a particular prayer mat (*Musalla*).

190. Hazrat Mahdi[AS] said that people saw Allah but did not recognise Him.

191. Hazrat Mahdi[AS] said that the principles of religion (*deen*) were six. First was renunciation of the world (*Tark-e-Dunya*), second was the desire for Allah (*talab-e-Khuda)*, third was the perpetual remembrance of Allah (*zikr-e-dawam*), fourth was the separation from the masses (*Uzlat-az-Khalq*), fifth was the trust on Allah (*Tawakkul*), sixth was being aware that a disawover (*Munkir*) of Mahdi is an infidel (*Kafir*). The rest are peripheral matters (*Furu'*).

192. Hazrat Mahdi[AS] said, "There are three kinds of *fana* (perishing in Allah). First is *Fana-e-Nafs* (perishing of the self), second is *Fana-e-Dil* (perishing of the heart) and third is *Fana-e-Ruh* (perishing of the soul). The soul gets permanent survival forever (*baqa*) (after it perishes). One is *Fana-e-Haq* (perishing in the Truth) and the other is *Fana-e-Batil* (false perishing). How would you differentiate between the two? If you undergo distress (*iztirar*) and discomfort, then accept it to be from Allah and strive further in the desire for Allah, then it is *Fana-e-Haq* (perishing in the Truth). In *Fana-e-Batil* (false perishing), the greed for more things other than Allah (*Ghair-e-Haq*) will increase."

193. Hazrat Mahdi[AS] said, "There are three types of wisdom (*Aql*) — *Aql-e-Nuri* (wisdom of light), *Aql-e-Ma'ad* (wisdom of the Hereafter) and *Aql-e-Ma'ash* (wisdom of this world or livelihood)."

194. Hazrat Mahdi[AS] was performing prayers. A brother came running and joined the *Namaz*. Hazrat Mahdi[AS] reprimanded him and said, "Why did you not come silently? Others would not have been disturbed."

195. Hazrat Mahdi[AS] commanded that birds be chased away from the trees because the brothers could not concentrate on the remembrance of Allah due to their noise.

196. Shah Madar[RH] had stayed at a place for a few days. Many people used to gather there. One day the king came and said, "People worship you instead of Allah." As soon as Shah Madar[RH] heard this, he got up and left the place. Hazrat Mahdi[AS] heard about this incident and said, "A *faqir* should have such courage. These people were the men of Allah (*Mardan-e-Khuda*)."

197. Hazrat Mahdi[AS] said, "An illiterate (*Ummi*) will be given the divinely bestowed knowledge (*Ilm-e-Ladunni*) by Allah irrespective of whether the illiterate is genuine or false. A non-illiterate does not get the divinely bestowed knowledge."

198. Hazrat Mahdi[AS] had given the responsibility of heating water to Malik Gouhar[RZ]. One day there was no firewood. The Malik[RZ] broke his cot and made fire out of it. Hazrat Mahdi[AS] heard this and gave an extra share of *futuh* (*sawaiyet*) to the Malik[RZ]. The Malik[RZ] cried a lot and said, "Hazrat Mahdi[AS] is an expert physician. He has found me lacking in courage and

[44] *Quran*, S. 17: 79 (AYA).

has increased one share of food.” After this Hazrat Mahdi[AS] consoled the Malik[RZ] profoundly.

199. Some brothers of the *daira* went outside the *daira* to a secluded place to be in the remembrance of Allah. Hazrat Mahdi[AS] also went there. He saw the brothers and asked them why they had come there. They replied that they had come there for *zikr* (remembrance of Allah) as the children were making noise in the *daira*. Hazrat Mahdi[AS] said that the children should be instructed not to make noise and they should not come out of the *daira* because there was protection from Allah in the *daira* through the Murshid.

200. Hazrat Mahdi[AS] was traveling. One day he went ahead of all the brothers. He stood on an elevated spot and saw that the *fuqara* coming behind him were moving with great effort. One was carrying his children on his shoulders. Hazrat Mahdi[AS] said, “What has this servant taken from these people that they put up with such difficulties in my company.” Allah’s command came, “O Syed Muhammad! Take their fealty (*ba’it*) because they have been accepted by Us.” Hazrat Mahdi[AS] took their fealty. There were three hundred and thirteen men. Imam[AS] was very happy with them.

201. Hazrat Mahdi[AS] told Miyan Ameen Muhammad[RZ] in Gujarati language, “*Thandi Suhagan*”.[45]

202. Hazrat Mahdi[AS] said, “Inform this servant at the time of prayers. If this servant comes, it is fine. Otherwise, you offer the prayers. Do not let the time for obligatory prayers pass without saying your prayers. This servant is subject to time. Time is not subject to this servant. The person who subordinates the religion of Allah to himself will be caught by Allah.”

203. Hazrat Mahdi[AS] was ill during the month of Ramazan. One day Hazrat[AS] inquired the lunar date. Brothers said that it was the sixth. Hazrat[AS] said, “I am not healthy. Put me on a cot and take me to the Jama’at Khana. This servant intends to remain in *I’tikaf*.”[46]

204. Miyan Nemat[RZ] went to the Jama Masjid in Jalor and stayed there for *I’tikaf*.

205. Hazrat Mahdi[AS] said, “A servant of Allah should sit in a place which does not belong to anyone (that is, where there is no objection).”

206. Hazrat Mahdi[AS] said, “For the person who does not waste these six time-periods and establishes the remembrance of Allah, Allah will not waste his day and his night. The first time period is from *fajr* till sunrise, second is from *asr* to *isha*, third is during cohabitation, fourth is during meals, fifth is during answering the calls of nature, sixth at the time of sleeping.”

[45] Literally it means a cool and comfortable well-loved wife whose husband was alive. In spiritual terms, it could mean the person who loves Allah.

[46] *I’tikaf* is staying in seclusion at a mosque or Jama’at Khana for a period of time. It is usually done in Ramazan during the last ten days or from the night of *Shab-e-Qadr* till the sighting of new moon. That is the practice. But one can sit in I’tikaf at any time. Here Hazrat Imam Mahdi[AS] sat on the sixth of Ramazan.

207. Imam Muhammad Ghazali[RH] made a plea in the court of Allah, “O Allah, has any deed of this servant been accepted in Your court?” The answer came, “Yes, that day the *fajr* prayers, which you offered behind my servant have been accepted.”

208. Imam Azam[RH] presented invocations in the court of Allah, “O Allah, has any deed of this servant been accepted in Your court?” The answer came, “When the king had come to meet you, you had delayed meeting him because you were writing something and a fly was sitting on the pen. You waited so that the fly consumed its share. That deed of yours is accepted in My court.”

209. An *Auliya-Allah* (Saint of Allah) passed away. Another *Auliya-Allah* saw him in a dream and asked him what Allah had done with him. He replied, “When I went to the presence of Allah, the command came, ‘We have granted you salvation because of the single deed — you never mixed truth with falsehood.’”

210. Someone told Bibi Rabiya[RH], “Lot of difficulties pass over you. Ask for something from your supporters.” Bibi Rabiya[RH] said, “There is no need.” He then said, “Ask for something from Allah.” Bibi[RH] said, “I have made a covenant with Allah that I will never seek anything of this world from Him.”

211. Khwaja Junaid[RH] said, “One who takes to the path of Allah should take two crescents in his hands. The Book of Allah in his right hand and *Hadees* of the Prophet[SLM] in his left hand so that he doesn’t fall into the darkness of innovation and doubt and attains (proximity to) Allah. If he leaves these two, he will fall into the darkness of innovation and doubt and will never reach his destination.”

212. An *Auliya-Allah* (saint of Allah) said that he differentiates between a person who eats the permissible (*Halal Khor*) and a person who eats the impermissible (*Haram Khor*). The companions asked how he would know. He replied, “One who is in the remembrance of Allah day and night would consume permissible food and one who is not, would consume impermissible food. That’s because only he who eats permissible food dies in the remembrance of Allah and one who eats the impermissible dies being neglectful of Allah. He is rejected (*Mardood*).”

213. A seeker of Allah came out of his room (*hujra*) after three *faqas* (periods of hunger) to ask for food. A dog started following him. The seeker of Allah told the dog that he would give it half of whatever he would get. Somebody gave him a piece of bread, half of which he gave to the dog. Allah gave the dog the power of speech. The dog said, “How can I consume bread given by a person without courage?” The seeker of Allah asked, “(Are you accusing that) I have no courage?” The dog said, “Yes, because even after seven *faqas* I did not leave the doorstep of the created (*Makhlooq*). Whereas, just after three *faqas* you left the doorstep of the Creator (*Khaliq*)”

214. Somebody told an *Auliya-Allah* (saint of Allah), “I worship a lot but I do not see anything.” The reply came, “You have got Allah. Be alert and do not let the practice (*amal*) slip away. Then you will get an opening (*kashaish*).”

215. A servant of Allah took lot of pains (to reach Allah). He slept on thorns for many days and nights. He did not get any opening (*kashaish*). He told his *Murshid* that he was not getting an opening (that is, no secret is being revealed to him). The *Murshid* inquired about his condition and asked him to sleep on a mattress that night. He followed the instructions and he got an opening.

216. Hazrat Mahdi[AS] said that the *nafs-e-lawamma* (conscience) is the *nafs* (self) of Muhammad[SLM]. The narrator of this parable is Miyan Yusuf Mahajir[RZ].

217. Hazrat Mahdi[AS] said that a certain person was virtuous. Few days later, he said that the same person was a sinner. The companions asked, "A few days before, Meeranji had told us that this person was virtuous. Why do you say like this now?" Mahdi[AS] replied, "Earlier the *kalam* (speech, word) of Allah had described him as virtuous, so we too said that he is virtuous. Now the word of Allah describes him as a sinner, so we too say that he is a sinner. What can we do?"

218. All the migrants[RZ] of Mahdi[AS] said, "If we tell about somebody that he is virtuous and if we have told this after getting knowledge from Allah that his Hereafter is good, it is glad tidings, otherwise it is difficult."

219. Hazrat Mahdi[AS] said, "A person whose heart is not attached to anything will get peace with the rememberance of Allah otherwise he will not get (peace)."

220. Hazrat Mahdi[AS] was lying down with his head in the lap Miyan Syed Salamullah[RZ]. He was weeping a lot. Miyan[RZ] asked, "Meeranji, why do you weep like this?" He replied, "Eighteen years have passed and two breaths have not become equal. One breath travels to the Empyrean (*Arsh*). The other breath travels till the nether regions of the earth (*Taht-us-Sara*). The desire for Allah still remains. That is why I weep."

221. On the way to Khurasan, a *Majzoob* (man in divine ecstasy) came in front of Hazrat Mahdi[AS]. He had made a hole in his nose and had tied a rope to it. Hazrat Mahdi[AS] asked him, "What is this?" He replied, "When my existence (*hasti*) came under my control, I did this." Hazrat Mahdi[AS] said, "There is no use in doing this. O *Majzoob!* You should melt the entire *zath* (self) and should throw away the rope." He threw away the rope and asked, "Nothing is hidden from Mahdi Mau'ood[AS]. Describe the *zath* of Allah." Hazrat Mahdi[AS] said, "Allah's *zath* cannot be described. His attributes can be described. But I will describe the *lazzat* (taste) of Allah's vision. Listen." Then Hazrat Mahdi[AS] said, "If a rope is tied to the leg of a person and he is made to walk around the earth for one thousand years and he gets the vision of Allah to the extent of an eye of the needle, the vision will give him such pleasure that he will say, 'Make me walk around the earth for two thousand years so that I get more comfort than what I am getting now.'"

222. Hazrat Mahdi[AS] said, "Where will Allah go from the presence of His seeker?" That is, one should be a seeker of Allah and Allah Himself would certainly be got.

223. Somebody told Hazrat Mahdi[AS], "We get doubts about accepting (you as) Mahdi." Hazrat Mahdi[AS] said, "Remain in seclusion in the remembrance of Allah for a week. The truth will

be revealed to you." When he went into the remembrance of Allah, the truth was revealed to him. He came to Hazrat Mahdi[AS] and said, "The truth is that it is this *zath* that is Mahdi[AS]."

224. Somebody told Hazrat Mahdi[AS] that Hazrat Usman[RZ] had lot of wealth. Hazrat[AS] replied, "Become like Usman[RZ] and then keep the wealth. Usman[RZ] spent his wealth in the way of Allah."

225. Whenever the opponents expelled Hazrat Mahdi[AS] he would leave the belongings of the house in it and would not show any inclination towards it.

226. The migrants told Hazrat Mahdi[AS] that after his demise they would stay at his tomb. Hazrat Mahdi[AS] said, "After burying me look in my grave. If you find me there, this servant is not Mahdi Mau'ood[AS]."

227. Hazrat Mahdi[AS] said, "The ill-mannered should take care not to cut the very branch they are sitting on."

228. Hazrat Mahdi[AS] had arrived at a dome. Seventeen people were there. They were so busy with the remembrance of Allah that they did not even get to know each other's names.

229. Hazrat Mahdi[AS] said, "The attributes of heaven and hell is present in people. Whoever has lust for things other than Allah (*Ghairullah*) is infernal (*dozakhi*). Whoever has contentment (*qina'at*) is heavenly (*bihishti*)."

230. Miyan Syed Khundmir[RZ] told Miyan Syed Mahmood Hussain-e-*Vilayet*[RZ], "O Syedan, of the *sadaqa* (charity) of Mahdi Mau'ood[AS] which reaches us due to the generosity and favour of Allah, two portions are for you and one portion is for everyone else."

231. Miyan Syed Shihabuddin Shahab Al Haq[RZ] said, "It surprises me when, the face of the person who backbites about Syedanji does not become black."

232. Miyan Syed Khundmir[RZ] had been to *Ka'abatullah* with (people of) his *daira*. Allah informed him, "O Syed Khundmir, on reaching Ka'aba, some of your companions have sold their belongings for a local price (which was higher than the price they had purchased them)." Miyan[RZ] rebuked his companions. They said that prices there were higher. Miyan[RZ] said, "We have come here for Haj and not for trading." Ultimately, the companions gave up their (wrong) actions.

233. Somebody told Miyan Syed Khundmir[RZ] that so-and-so is a supporter of Mahdi[AS] and whoever (servant of Allah) went to him got a lot of respect. Miyan Syed Khundmir[RZ] said, "If the respect was for the sake of Allah, then it would be given to a person in seclusion (*Gosha-Nashin*). Open display of respect is for hypocrites who openly disrespect the servants of Allah."

234. The women of the *daira* came to Miyan Nemat[RZ]'s house on Friday to listen to the *Bayan-e-Quran*. The Bibi[RZ] did not stand up (to give respect to them). Miyan[RZ] learnt about this and asked why she did not stand up. The Bibi[RZ] replied that she was nursing the baby and hence

could not get up. Miyan[RZ] replied that Allah would take away this son because of that. The son departed from this world in the second week after this incident.

235. Before the demise of Miyan Syed Shahabuddin[RZ], Miyan Syed Mahmood[RH] (Syedanji) saw a reverie that Bandagi Miyan Syed Khundmir[RZ] had come and was standing. He asked for a tent to be fetched. He was erecting it. He had taken one of its ropes in his hand. Some migrants and many seekers of Allah had come there and each one of them had taken a rope in his hand. The tent was made to cast a shadow over Miyan Syed Mahmood[RH]. Angels had brought many trays and clothes. They dressed Miyan Syed Mahmood[RH]. After this, *Syed-us-Sadaat Mamba-us-Sadaat Wasil-ul-Haq Syed-ush-Shohada Saheb-e-Dauran*[47] Bandagi Miyan Syed Khundmir[RZ], the minister of *Khatim-Al-Auliya Qayam-Maqam* of Muhammad Mustafa[SLM] Mahdi Mujtaba *Waris-e-Ilm-ul-Kitab-wal-Emaan* said, "This robe of honour has been bestowed upon you by Allah Most High. Give it to whosoever you wish."

236. Miyan Syed Khundmir[RZ] saw in a dream that Meeran Syed Mahmood Sani Mahdi[RZ] told him about Miyan Syed Mahmood Husain-e-Vilayet[RZ] that the station (*maqam*) of this son is equal to the station of Miyan Syed Ajmal[RZ]. He further said, "Brother Syed Khundmir, we come to your house. Let us see how we are treated there." After this Miyan Syed Khundmir[RZ] said, "We will honour (*ta'zeem*) you as we honoured Hazrat Mahdi[AS]."

237. Somebody asked Bandagi Malik Ilahdad[RZ], "What is meant by the fence (*badh*)?" He answered, "It is where thorns are fixed (as boundary)." The man questioned again, "If someone dies at the fence, would he be a believer (*momin*)?" Bandagi Malik Ilahdad[RZ] *Shahed-e-Huda Mard-e-Rabbani Mub'ashshir-e-Hazrat-Mahdi*[AS] [48] said, "He would be a true believer (*momin-e-haqiqi*)."

238. It is narrated by Bandagi Malik Ilahdad *Shahed-e-Huda*[RZ] that the Prophet[SLM] had the stroll of the sainthood (*Sair-e-Vilayet*) during the last three years (of his life). It is during this period that these commands and Verses were revealed: "*And remember your Lord within yourself humbly…*"[49] and "*Call on your Lord humbly and secretly…*"[50] and "*…and remember your Lord when you forget…*"[51] Other similar verses were also revealed.

239. Bandagi Malik Ilahdad[RZ] thought how he could take to the path of Allah. The self (*nafs*) and the lust (*hawa*) give trouble. One day the 'self' and the 'lust' both appeared before the Malik[RZ] and said, "Both of us have become obedient to you." After this Bandagi Malik[RZ] took to the path of Allah.

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[47] These titles mean: The Leader of Leaders, The Fountainhead of the Leaders, One who met the Truth, Leader of the Martyrs, and the Lord of the Time. One who is the Minister of the Seal of the Saints that is Hazrat Imam Mahdi al-Mau'ood[AS]. The titles of the Imam[AS] as given here are: *Successor of Prophet Muhammad Mustafa*[SLM], *Inheritor* of the Knowledge of the Book (Quran) and Faith (*Iman*).

[48] The titles of Hazrat Bandagi Malik Ilahdad[RA] given here are: Witness to the Guidance, The Divine Man, One who has been given glad tidings by Hazrat Imam Mahdi[AS].

[49] *Quran,* S. 7: 205 (AYA).

[50] *Quran,* S. 7: 55 (AYA).

[51] *Quran,* S. 18: 24 (AYA).

240. Malik Ilahdad[RZ] told Bandagi Miyan[RZ], "Teach knowledge to your children." Miyan[RZ] said, "If knowledge is gained to the extent of performing correct *namaz*, it is enough. Whoever acquires knowledge but does not have love of Allah is a miser and an eunuch."

241. Miyan Dilawar[RZ] was in the village of Baneeb, Miyan Malikji[RZ] was in Sahalah, Miyan Nemat[RZ] in Kahak, Miyan Ladh[RZ] and Miyan Nizam[RZ] in Radhanpur and Miyan Rafi[RZ] was on the way to Radhanpur and Miyan Syed Khundmir[RZ] was in Patan. All had got together and had debated. This is not the narration of Bairamgaon, but a different one. Ultimately, everyone had got together at the village of Baneeb. In the village of Bairamgaon all migrants had assembled. During this period, Fateh Khan told Malik Bakhkhan[RZ], "All migrants have assembled and all scholars too are nearby. We are happy that all migrants and scholars will get together and discuss the proof of the Mahdiat of Mahdi Mau'ood[AS] and the scholars will be shamed and disgraced." On this basis, he sent Malik Bakhkhan[RZ] and he thought that it would be good if the migrants were blamed. Malik Bakhkhan[RZ] took his letter and brought it to Bandagi Miyan Syed Khundmir[RZ]. Miyan[RZ] said, "Bring this letter to the congregation of migrants after the *zuhr* prayers." When Malik Bakhkhan[RZ] brought the letter after *zuhr* prayers, Miyan[RZ] said, "Place it before Miyan Nizam[RZ]." When Miyan Nizam[RZ] finished reading it, Miyan (Syed Khundmir[RZ]) asked, "Miyan Nizam[RZ], what is written in it?" Miyan Nizam[RZ] explained the contents of the letter from the start to the end. Miyan (Syed Khundmir[RZ]) said, "What do you all think about this?" Everyone answered, "We are ready to sacrifice our heads for the name of Mahdi[AS]." Bandagi Miyan[RZ] said, "This discussion is between us. But only one of us should speak with the adversary." Everyone said that Miyan Nizam[RZ] should talk (on their behalf). On this, Miyan (Syed Khundmir[RZ]) said, "It is better." Then Bandagi Miyan[RZ] asked Miyan Nizam[RZ], "Tell us what you will say in this meeting." Miyan Nizam[RZ] said, "This servant will talk on the knowledge from Allah." Miyan (Syed Khundmir[RZ]) said, "We accept your knowledge and there is no doubt about it. But this would not satisfy the adversary." Miyan Nizam[RZ] said, "This is what we have." After this Miyan[RZ] asked Bandagi Miyan Nemat[RZ]. He said, "This servant will give proof from the *ahadees* (Traditions) of Rasool[SLM]." Miyan[RZ] replied, "There is lot of disagreement in *ahadees*. You will recite one *hadees* and they will recite two, you will recite two and they will recite four. There is no possibility of conclusive proof." Miyan Nemat[RZ] said, "This is what I have." After this he asked Miyan Dilawar[RZ]. He answered, "I will prove the Mahdiat of Mahdi[AS] from the *Isharat-e-Kulliah*[52]." Miyan[RZ] replied, "That would be proof for a follower, but an adversary and questioner would not get anything from it." Miyan[RZ] then asked Miyan Malikji[RZ], who answered, "This servant would prove with examples (*tamsilat*)[53]." Miyan said, "It is good, but it would not be conclusive proof." Then Miyan Nizam[RZ] said, "You say (how you will prove)." Bandagi Miyan[RZ] said, "*Insha Allah*, This servant will prove from *Alif* (the first letter of *Quran*) to *Seen* (the last letter of *Quran*), letter by letter, word by word, the Mahdiat of the *zath* of Mahdi[AS]." Then everyone said, "We too should know it. Tell us how you would prove the Mahdiat of Mahdi[AS] and give the conclusive proof from the entire

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[52] *Isharat-e-Kulliah* means comprehensive Signs. But it is not clear what they are. In *Hashia Insaf Nama,* parable 634, the same *rivayat* is narrated. The relevant part says: Then he (Bandagi Miyan Syed Khundmir[RZ]) asked Bandagi Miyan Shah Dilawar[RZ], "What would be your reply?" Bandagi Miyan Shah Dilawar[RZ] said, "This servant will answer after ascertaining from Allah." Miyan Khundmir[RZ] said, "This too is not the (proper) answer."—*Hashia Insaf Nama,* English Version, First Edition, Bangalore, 2006, pp. 146-148.

[53] *Tamsilat* means allegories, examples, parables etc.

Book of Allah" Then Bandagi Miyan[RZ] gave the *bayan* of one *ruku* starting from the verse "*Is he (to be counted equal with them) who relieth on a clear proof from his Lord)*"[54] and, letter by letter, gave the proof of the *zath* of Syed Muhammad[AS] being the Mahdi Mau'ood[AS]. On hearing the *bayan* everyone said, "By God, we had heard this *bayan* from Hazrat Mahdi[AS] and our ears held that intimately. Now we hear the same thing from you. Allah has given you the *Quran* and you have excellence (*fazl*) amongst us." Saying this, they got up and paid fealty (*ba'it*) to him with the acceptance that he was eminent (*buzurg*) amongst them. After this, all migrants started to leave for their homes. Then when Miyan[RZ] stood at the door to see everyone off, Malik Bakhkhan asked, "Is it agreed that you will come along or not?" Then Miyan[RZ] said, "O Malik, Neither will anyone go nor will he call (them to come)." Malik argued, "I myself have come to call." Miyan[RZ] said, "Tell him (Fateh Khan) that if the scholars come then whatever he wishes will happen, but if they don't come, he will be a *kafir* (disbeliever) and *akfar* (greater disbeliever)." Malik argued again, "Miyanji, why will the scholars not come? They take a salary and they follow the orders of those people." Then Miyan[RZ] repeated what he said earlier and then said, "From a long time, I was learning from Allah Most High that 'you should reveal your excellence (*fazl*)'. This servant pleaded before Allah, 'O My God, this excellence (*fazl*) has been given by You and this servant is Your's too. You reveal the excellence (*fazl*) which You have given.' After this, whatever was desired by Allah Most High was manifested." Saying *Assalaam-o-Alaikum*, Miyan[RZ] went inside. Malik Bakhkhan then went to Fateh Khan Badu and conveyed whatever Miyan[RZ] had commanded. Fateh Khan then called the scholars. All the scholars together wrote back a letter saying that a debate was dependant on kings and this issue would be postponed and that in the meantime, the king was sad about this issue and he had asked them to wait for sometime.

242. Hazrat Mahdi[AS] had gone to *Ka'abatullah*. There was distress (*iztirar*) and the brothers lost their strength. Miyan Syed Salamullah[RZ] had gone out. Allah had given something, which he brought, made soup out of it and placed it before Hazrat Mahdi[AS]. Hazrat Mahdi[AS] said, "Whoever is *muztarr* (in distress) can have it." Miyan Syed Salamaullah[RZ] requested, "*Khundkar* too should have it." He replied, "This servant is not in distress (*Muztarr*)." When Miyan Syed Salamullah[RZ] insisted a lot, Hazrat Mahdi[AS] said, "This servant is a *Mutawakkil* (one who trusts in Allah). He eats the food, which Allah sends." He replied, "This too is sent by Allah." Hazrat Mahdi[AS] said, "This cannot be called 'sent by Allah'. You have brought this." Saying this, Hazrat Mahdi[AS] did not eat. Eight days had passed and Hazrat Mahdi[AS] had not eaten anything. Then Allah sent *halal-e-tayyib*[55], which he ate.

243. The devil (*shaitan*) came before Esa[AS] and said, "Say, '*La ilaha Ill Allah*'. Esa[AS] replied, "It is true, but I will not say it because you are asking me to say it." The prophet of Allah was an *Arif*[56], how could he say it. The devil went away in sorrow.

244. The devil (*shaitan*) came in the guise of some person to Hazrat Murtaza Ali[RZ] and asked him, "O Ali, where do you go, the congregational prayers are over." Hazrat Ali[RZ] returned and

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[54] *Quran*, S. 11: 17 (MMP).

[55] That food which comes in the name of Allah without expectation and without prior intimation. Hazrat Mahdi[AS] has said that this food is chastely permitted (*halal-e-tayyib*).

[56] One who has intimate knowledge of Allah.

performed the prayers on his own. *Iblis* kept him away from the congregational prayers. The enemy lies in wait. That is why the command of Allah is "*And says 'O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones*.'"[57]

245. Sultan Bayazid Bustami[RH] went to *Ka'abatullah* and at *Maqam-e-Mahmood* he pleaded, "O Lord. I have become old and weak; please exempt me from the obligation of prayers." The devil (*shaitan*) responded from the *Ka'aba*, "Your prayers are exempted." Bayazid[RH] heard this voice repeatedly. He wondered whether this voice was from Allah or the devil. A thought came to him, "How can the devil be present in the *Ka'aba*?" He pleaded again. The same response came. He then thought and said, "How can my prayers be forgiven, when the Prophet[SLM] himself was not relieved of these prayers. The command of Prophet Muhammad[SLM] is that 'you should perform worship of your Lord till death overtakes you.'" He recited '*La Houl*'[58] and hit the devil with his staff. The devil ran away.

246. Bibi Ayesha[RZ] told the Prophet[SLM], "Jibra'il[AS] always comes and conveys Allah's *salaam* on Khadija[RZ], but not to me. What's the reason?" The Rasool[SLM] replied, "Khadija[RZ] reposed faith in me when no one had accepted me. You have reposed faith in me when many people accepted me. That is why the *salaam* comes to Khadija[RZ] and doesn't come to you."

247. Once Nizam-ul-Mulk (the king of Ahmednagar) sent word to Bibi Malkan[RZ] that he wishes to marry his daughter to Miyan Syed Meeranji[RA] and requested her to accept the proposal. The Bibi[RZ] replied that there was no need. After this, the migrants[RZ] (companions of Imam Mahdi[AS]) came to the Bibi[RZ] and said, "If the king of a land becomes our supporter, it will benefit a lot of people." The Bibi[RZ] replied, "How can I marry my son to a seeker of the world? What answer will I give to Meeran[AS]?"[59] The migrants[RZ] replied, "We will tell Hazrat Mahdi[AS] that we have done this so that many people are benefited." The Bibi[RZ] replied that they knew better, but she herself did not attend the marriage.

248. Hazrat Mahdi[AS] was going to fetch water. A brother came and said, "Give me the water-pot, I will fetch the water." Hazrat[AS] replied, "I will get it." The brother insisted again, took the water-pot and brought the water. Hazrat Mahdi[AS] offered him something out of kindness. The man said that he did it for Allah (*lillah*). Hazrat Mahdi[AS] said, "Go, sit in your hut (*hujra*) and remember Allah. That was the work of Allah."

249. Hazrat Mahdi[AS] said that whoever had eaten onion or garlic should not sit on the *saff* (prayer mat). Then he said, "Why do you eat these things because of which you have to sit at the back."

250. Bandagi Malik Ilahdad[RZ] went to *Ka'aba*. When he saw the *Ka'aba* he supplicated, "O Lord of the worlds, Ilahdad is between (You and me), take away Ilahdad." Allah answered his supplications.

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[57] *Quran*, S. 23: 97 (AYA).

[58] '*La hawla wo la quwwata illa billah*' (There is no power or might, except with Allah) is recited to chase the devil away.

[59] Here Meeran[AS] refers to Hazrat Imam Mahdi[AS].

251. Bandagi Miyan Syed Khundmir[RZ] said, "If a person's leg is tied to the stirrup of a horse and he is dragged for his entire life and at the time of his death he gets *Imaan* (belief), then he has not done anything to earn it, but got it free. If a person has the world and the skies in his eyes for his entire life and he gets *Imaan* (belief) at the time of death, he got it free as if he has never worked for it."

252. A man was going to earn a living. Miyan Nemat[RZ] enquired about this and told him, "Take three hundred *tinkas*, stay with us and perform the duties for us." He agreed this and stayed. A few days later he learnt the religion. He presented the *tinkas*, *which* had remained with him to Miyan[RZ] and did not waver from the true path.

253. The migrants[RZ] used to come to meet Bandagi Miyan[RZ]. After the meeting, Miyan[RZ] used to see them off. The Bibi[RZ] said, "Give them something." Bandagi Miyan[RZ] said, "They have seen the ocean, that is, the *zath* of Mahdi Mau'ood[AS], and we are just a (small) well."

254. Miyan Nemat[RZ] told a seeker of knowledge, "Adopt the path of Allah." He said, "Everyday I need ghee and rice." Miyan Nemat[RZ] said, "I will give it." He said, "I need good clothes." Miyan Nemat[RZ] replied, "I will give it." He then said, "I can't believe it." Miyan Nemat[RZ] replied, "That is beyond us." The *Mullah* ran away.

255. Allah sent a lot of money to Miyan Nemat[RZ]. A bard (*bhat*), who used to come to Miyan Nemat[RZ] during his days of worldliness and to whom Miyan Nemat[RZ] used to give something, came at the time of distribution of sawaiyet and praised Miyan Nemat[RZ] a lot. Miyan Nemat[RZ] told the brothers, "If you agree, I will give two *mohurs* (coins) to this man." The brothers replied, "Give it." Miyan Nemat[RZ] gave him two *mohurs*. The bard asked, "Those days you gave a lot. Why do you give this little now?" Miyan[RZ] performed the *Bayan-e-Quran* before him. The man gave away his sword in the way of Allah and said, "I wasn't aware that the religion of Allah is like this."

256. Nizam-ul Mulk had come for prayers to the *daira* of Malikji[RZ]. The congregation was full and there was no place of the prayer-mat (*saff*). A brother came from behind and spread out his sheet (*chador*) for Nizam-ul Mulk and he too performed his prayers on it. Miyan Malikji[RZ] heard about this and sent him out of the *daira*.

257. Miyan Malikji[RZ] said that a person who trusted in Allah (m*utawakkil*) should not enquire (about the source of food or who had sent it) and when it is known that it has come from an outsider, it should not be accepted.

258. A person gave something to the brothers in the presence of Hazrat Mahdi[AS]. The others pleaded, "Meeranji, this is robbery (*rahzani*)." Hazrat[AS] said, "You have given your *zath* to Allah, he will nourish you." He requested the people offering gifts (*futuh*) "Do not give anything to them. Give it to this servant of Allah so that this servant can feed them." After this, he prepared the food with his holy hands and fed them.

259. Hazrat Mahdi[AS] said, "Nobody has caught our garment and said, 'Please unite us with Allah.'"

260. Some companions told Hazrat Mahdi[AS], “Two brothers have come to the *daira*. One remains in seclusion and the other does not.” Hazrat Mahdi[AS] said, “See how food reaches them.” The brothers learnt that the one in seclusion expected that he would eat something. The one who was not in seclusion had no expectation, but was getting food from the unknown (*ghaib*). When this was told to Hazrat Mahdi[AS], he said, “The one who does not have expectation is better since it is the work of prophets to remain in trust upon Allah.”

261. Hazrat Mahdi[AS] and the migrants[RZ] heard songs when it came their way. But they did not desire for it nor did they fix a time for it. They would give whatever they had with them (to the singers).

262. Hazrat Mahdi[AS] took the fealty (*ba’it*) of women in this manner – Hazrat Mahdi[AS] would take a bowl of water in his hands and the women would dip their hands in the water.

263. Hazrat Mahdi[AS] told the brothers, “Be men, so that when others see your behaviour they will be enamoured by you and will learn that, Glory be to Allah (*Subhan Allah*), the *daira* of Mahdi has such men of religion. Others too will come in the path of Allah. Sometime they will meet this servant also.”

264. The companions[RZ] told Hazrat Mahdi[AS], “Two brothers have come to the *daira*. One remains busy (in remembrance of Allah) after *Fajr* and the other leaves (from the remembrance of Allah) early and plays with the children.” Hazrat Mahdi[AS] said, “Bring him here.” When he came, Hazrat Mahdi[AS] asked him, “Why do you leave (early)?” He replied, “The members of the household have only one cloth which I wear and come to perform prayers. Then I return home quickly and give the cloth to my wife. She wears it and performs her prayers. I divert the children towards play so that my wife can perform her prayers to satisfaction.” Hazrat Mahdi[AS] said, “All this work is for the sake of Allah.”

265. When Bandagi Miyan Dilawar[RZ] migrated from any *daira*, he would complete an incomplete wall or other such things before leaving and would not leave anything half-done.

266. When Bandagi Miyan Dilawar’s[RZ] end was near, he said, “Allah commands that all the people in the *daira*, except three persons, have been forgiven.”

267. Bandagi Miyan Nizam[RZ] was sitting at a place near water. The chicks of peacock came to drink water. Hazrat[RZ] told (his son) Miyan Abdur Rahman[RH], “Can you distinguish between males and females amongst them?” He replied, “No, I am unable to make out.” Bandagi Miyan Nizam[RZ] said, “The ones who walk back without turning from water and do not let their tails get wet are males. And those that turn around and come out of water with their tails wet are female. Similarly, the servants of Allah come to this world, do not get their person (*zath*) soiled with sins and take back their faith (*Iman*) safely.”

268. Bandagi Miyan Nizam[RZ] stayed at a desolate place for a few days. At nightfall he came to the town. One night he went to the mosque where a stranger asked him, “Who are you?” Miyan[RZ] did not reply. The man hit Miyan[RZ] with a stick. Miyan[RZ] said, “The beating by the king is like a bag of sugar.” He then came out and stayed. A man came from nowhere to Miyan[RZ] and kept food in front of him. The food was sweet. Miyan gave it to the brothers.

They asked where the food had come from. Miyan[RZ] said, "From the same place from where the stick had come," and pointed towards Allah.

269. Many indigents (*fuqara*) in the *daira* of Bandagi Malik Ilahdad[RZ] passed away due to starvation. When he went to enquire about the condition of a brother, the brother asked, "Have you brought bread?" and died. Malik[RZ] thought over this and pleaded in the court of Allah, "O God, these people have come in Your path and this servant has handed them over to You. What is this matter?" The reply came from Allah, "These are Our seekers. We have given them faith (*Iman*)". Malik[RZ] announced in the *daira* that whosoever wishes to die can die as he would die as a believer (*Momin*). Allah says that He likes it when people say 'bread' because they have surrendered their self (*zath*) to Us in pursuit of Our pleasure." Later, Malik[RZ] indicated with his hand and said, "I give it this way and Allah takes it into his custody that way." Some people were surprised on hearing this and (to verify) they dug open a grave. They saw that the grave was empty. After this they put their headgear on their shoulders and cried with modesty. So the servant of Allah, The Forgiver and The Coverer of our failings (that is, Malik Ilahdat[RZ]) said, "For the sake of Allah, don't do this again. This servant does not say anything without getting the command of Allah."

270. Bandagi Malik Ilahdad[RZ] emphasised a lot on giving *fitra* and sought it. Once, there was great distress. Two hundred people had died of starvation. At that time, Malik[RZ] borrowed money and gave the *Fitra*[60] to his people and acted upon the command of Allah.

271. There was much distress in the company of Hazrat Mahdi[AS] in Jeddah, even though food grains were cheaply available. Many people got weak due to starvation and died.

272. There was much distress in the company of Bandagi Miyan Syed Khundmir[RZ] at Jeeval. Foodgrains were so cheap that they got five *seer*[61] for one *dokra*[62]. At least four hundred people got weak due to starvation and gave up their lives to Allah. During this incident, Malik Sharfuddin Muhammad, who was the brother of Buwa Maryam alias Buwa Manna, sent lot of money and jewellery in the way of Allah to his sister and Bandagi Miyan[RZ]. Malik Hammad[RZ] (husband of Buwa Manna) presented his gifts too before Bandagi Miyan[RZ]. With these funds Bandagi Miyan[RZ] went to Makkah for Haj and had stationed everyone in Sultanpur *daira*. This fact is well known.

273. One day Shah Dilawar[RZ] came to Khambel to meet Bandagi Miyan[RZ] (Syed Khundmir[RZ]). He went to the corner of a grove to answer the call of nature. The gardener of that grove did not recognise the Shah[RZ] and said a few disrespectful words to him. When the brothers of the *daira* learnt this, they immediately caught hold of the gardener and produced him before Bandagi Miyan[RZ]. Bandagi Miyan[RZ] gave him a sound thrashing. Miyan Syed Jalal (son of Bandagi Miyan Syed Khundmir[RZ]) came out of the house and on seeing this, he said, "*Abbaji* (Father), this (beating him) is very good. Yesterday, he was mouthing bad words against you." Bandagi Miyan[RZ] ordered the brothers to free the man. He said, "I had beaten him for

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[60] Yearly charity, which is obligatory on every Muslim man, woman and child. It is usually given on the *Eid-ul-Fitr*, the festival at the end of the fasting month of Ramazan.
[61] Seer is a measure equal to a little less than one kilo in weight.
[62] Dokra is a currency of those days.

abusing Brother Dilawar[RZ].” He then turned towards Miyan Syed Jalal and said, “*Baba* (son), I am a tree of abuses, so I do not mind it.”

274. Bandagi Miyan Syed Khundmir[RZ] sat for *dawah* (*Bayan-e-Quran*) between ‘*Asr* and *Maghrib*. A big snake came in front. The brothers wished to kill it. Bandagi Miyan[RZ] forbade them and said, “This snake is the progeny of the snake that had met the Seal of the Prophets[SLM]. He is a Jinn who has reposed faith in Mahdi[AS] and has come to listen to the *Bayan-e-Quran*.”

275. A seeker of Allah told Miyan Khund Malik[RZ], “I get a number of thoughts (*khatre*).” Miyan Khund Malik[RZ] said, “You got the immanent vision so you are able to recognise the thoughts. Try and negate the thoughts. Be in the remembrance of Allah. Your goal will be achieved soon.”

276. Miyan Bhai Mahajir’s[RZ] *nikah* (formal ceremony of marriage) was performed and his wife was handed over to him. She was brought home and made to sit in front of him. At that moment someone said that Hazrat Mahdi[AS] had come there. Immediately, he (Miyan Bhai Mahajir[RZ]) gave his sword to his wife as her dower (*mahar*) and said, “I am leaving. I will live in the company of Hazrat Mahdi[AS]. Your authority is in your hands.” The relatives of the Bibi tried a lot and asked her to marry again, but the Bibi did not accept. Bhai Mahajir[RZ] came back and took his life partner along with him and stayed in the company of Hazrat Mahdi[AS].

277. The time of demise of Bibi Fatima[RZ] was near. Bibi started washing her clothes and her shroud (*kafan*) by herself. She caressed the heads of her sons and said, “You will be without a mother.” Hazrat Ali[RZ] was in the mosque. She sent for him. Hazrat Ali[RZ] came and asked what she was washing. She replied that it was her shroud (*kafan*). Hazrat Ali[RZ] was shocked. After this the Bibi left this world. All companions buried the Bibi[RZ]. When Hazrat Ali[RZ] came back after the burial and slept, he saw in his dream that the Bibi[RZ] was troubled over the questioning of *Munkir* and *Nakir*[63] and was saying, “Do not trouble this weak person. I have just got relief from Malak-*ul-Maut* (the angel of death) now.” Hazrat Ali[RZ] asked, “Bibi, what is the reason for this harshness over you?” She replied, “I had taken a woman’s needle which I had not returned and had kept it in the wall of the house. Take it and return it to her immediately.” When Hazrat Ali[RZ] woke up, he returned the needle to her. After this, the Bibi[RZ] did not delay in answering *Munkir* and *Nakir*.

278. The Angel of Death came and caught hold of Khwaja Hasan Basri[RH]. Hasan[RH] started rubbing his face in the ground. The two angels (*Kiraman Katibeen*) gave evidence, “O Angel of Death! Thirty years have passed and we have not seen him doing any sin but you are so hard on him.” Allah’s command reached the Angel of Death, “O Angel of Death! Two people have given evidence. So do not be hard on him.” After this Hasan[RH] was freed from the grasp of the Angel of Death and he passed away. When the angels took him to Allah, the command came, “O old man, the two *rakat* prayers which you offered on so-and-so night has been accepted and because of this, I have given you salvation.”

[63] *Munkar and Nakir:* The names of two angels who examine the souls of the dead in the grave.

279. Hazrat Mahdi[AS] said, "If Meeran Syed Mahmood[RZ] and Miyan Syed Khundmir[RZ] perform any weak deed, it cannot be considered as proof (*hujjat*). Proof is on *Quran*, on Rasool[SLM] and on this servant of Allah and not on these people. And they too will never do any weak deed. And if we too do any weak deed, then it is not correct."

280. One day Bandagi Miyan Nemat[RZ] and Bandagi Miyan Syed Khundmir[RZ] discussed something. Miyan Nemat[RZ] said, "We will not perform prayers with you." Miyan Syed Khundmir[RZ] laid his *musalla* (prayer mat) behind Miyan Nemat[RZ]'s *musalla* (prayer mat) and said, "We will perform prayers with you."

281. Hazrat Mahdi[AS] said, "There is no difference between me and Brother Syed Mahmood, except for the name. I am called by the name of Mahdi and he is not."

282. When Hazrat Mahdi[AS] reached Jaisalmer and stayed in the area, a companion came and said, "This is a city of disbelievers (*kafirs*) and our animal is close to death. What do you command?" Hazrat[AS] reflected (*tawajjoh*) and said, "Slaughter it." Immediately, Miyan Abdul Majeed[RZ] slaughtered the animal. Hazrat Mahdi[AS] said, "Allah commands that, 'If disbelievers attack, Rasool[SLM]'s miracle was that whenever unbelievers attacked and saw the divine face, they either ran away or became his followers — We have made you the Seal of Sainthood (*Khatam-e-Vilayet*) and have given you the same veneration.'" After *azan* everyone became busy with distribution of meat, when suddenly the disbelievers (*kafirs*) saw the slaughtered bull. Making a lot of hue and cry they went to their leader, described the event and pleaded. The leader immediately assembled his army. He then thought that some people with less understanding must have done this, so he decided to go with two or three men to see what had happened. When he arrived at the spot he saw seventy to eighty indigents (*faqirs*) frying pieces of meat. The disbeliever (*kafir*) told them, "Why are you losing your lives for no cause?" The people replied that they have done this as per the command of their Imam[AS]. Sitting on his horse, the disbeliever (*kafir*) announced himself to the Imam[AS] and told his followers not to give him respect when he comes. When the Imam[AS] appeared, a divine light (*tajalli*) manifested upon them that they immediately dismounted from their horses. The leader of the disbelievers kept his head on the feet of Hazrat Mahdi[AS]. But Hazrat[AS] did not even lift the leader's head. The leader of the disbelivers sat with complete attention and the Imam[AS] explained the religion of Prophet Muhammad[AS]. After this, the man said, "*Khundkar*, please do not go from here until we come and meet you again." After this Hazrat Mahdi[AS] said, "Allah has given this country (*mulk*) to us. It is better that one follows us in this country; otherwise, he would not be able to wage a war against us. And when the command of Allah comes we will go ahead." At this he said, "Without doubt, this is Allah's country. Stay at whichever place you like." After this the Imam[AS] went into his tent and the man went to his step-mother and said, "O Woman, what calamity had you brought upon yourself. You were losing your country (*mulk*) with your own hands. That man of God is one that we have neither seen before nor heard of. When the divine light (*tajalli*) of this holy person manifests, the strength of neither a believer (*momin*) nor a disbeliever (*kafir*) remains. Earn his pleasure in whatever way possible." Then, he sent a lot of flour, sheep and ghee and asking for forgiveness, he sent word that they can stay at the place of their liking for as long as they wish to, as this was the country (*mulk*) of Allah. Four or five days later Hazrat Mahdi[AS] said, "Allah commands us to march ahead." The disbeliever (*kafir*) came and

requested that if the Imam[AS] agrees, he would like to accompany the Imam[AS]. But Hazrat[AS] did not reply.

If my lover were to come to the market suddenly
Whoever is a man of heart would have become a buyer
If fire-worshippers and believers see his locks and his face
Then the believer would get tired of Islam and the fire-worshipper of disbelief (*kufr*)
When I went to the *Ka'aba* I placed my head in prostration
It get the smell of *zunnar*[64] from these religious leaders (*mashayakheen*).

283. When Shaikh Sadruddin[RZ] became a follower of the Imam[AS] in the city of Thatta, the slave of Jam, whose name was Dilshad, got angry and told Jam, "Sadruddin has chosen the slavery of Syed Muhammad in your city and Syed Muhammad claims to be the Mahdi. You be alert and plan quickly." Jam asked, "What should I do?" Dilshad said, "There are hardly seventy or eighty people with him. And not every one of them is armed. If you command, I will arrest and bring them here. You shouldn't delay. Darya Khan has rebelled against you." Jam said, "We should send some respectable persons to them and ask them to leave the country. If they don't, we will send an army." On Jam's instructions, some respectable people went and conveyed this message. The Imam[AS] reflected (*tawajjoh*) on this and said, "Allah commands, 'You should not leave it till We command. We have given this country to you. The *Fuqara* are tired. If the rebels attack you, go outside the *daira* and fight against them and see how they will run away. It is this that was the miracle of your grand-father (Prophet Muhammad[SLM]).'" When this news was received, a Sindhi placed his bow before the king and said, "Darya Khan has not removed rebellion from his heart as yet." The king found this advice to be sensible. He said, "I have not heard any talk of rebellion from Darya Khan. I do not believe this complaint." After this he sent word to Darya Khan to prepare his army and bring it as he (the king) wished to consult him. Darya Khan told his son, "I will go alone. When I send word, prepare the army and remain separate. I will not be disloyal to the progeny of Rasool[SLM] just because Jam says so." Saying this, Darya Khan went to Jam. He learnt of the conversation with the Imam and said, "O Jam, it is meaningless that the king should fight the *fuqara*. Issue the order and my son Ahmad Khan would be sufficient for this." Jam asked him to hurry. Darya Khan sent word to his son to quickly prepare the army and bring it. Ahmad Khan heard this command and did exactly as his father had told him to do. After this Dilshad told Jam in solitude, "What I had told has happened." After this Jam said, "Whatever is destined to happen will happen. But I will not make flanks of soldiers and fight the Syed. If he leaves the city on his own, it is good. Otherwise our kingship is gone." After this Dilshad got an announcement made that no shopkeeper should sell grains to the people of the Imam[AS] and they should keep their shops closed. Two or three days later, the Imam[AS] came to know of this. He said, "Allah commands that We have given this country (*Mulk*) to you. Get the shops opened on the fourth day." Immediately, the companions hurried and issued this command. After this, Jam's people sent word to the Imam[AS], "If you think it appropriate, please stay at our abode. Otherwise, embark on the ship and go to some other place." Imam[AS] gave attention to it, reflected (*tawajjoh*) for a while and said, "The command has come (from Allah) to board the ship. Bring the ship." They brought the ship

[64] Sacred thread worn by Hindus.

and instructed the sailors, “Sink these people in the river.” When the sailors tried to sink the ship, the river got wild. The Imam[AS] said, “The command comes that for a long time this river had a desire for your *paskhurda*.” He then asked his companions, “Is there some *paskhurda*? The river desires it.” There were some fish bones left. With his divine hands, Hazrat[AS] put the bones in the river and said, “Take.” The river calmed down. The sailors cut the ropes of the ship. They made lot of commotion, dived into the river and swam away. The ship started moving up and down. The Imam[AS] got up and said, “There is no need of anything. Allah is our Protector.” After this the ship started to move without the sailors. Instead of the sail, a stick used to pound grain was erected and pieces of rope of the ship were tied to it. Using this approach, the ship was brought to the shore. After this, Hazrat Mahdi[AS] turned to Allah. The command came, “A grove of the enemy of Allah is nearby. Cut down its trees and bring them, you have been pardoned.” After this the companions got information about the grove. They cut down the fruit bearing trees of the grove of Dilshad. Jam learnt of this. Hazrat[AS] stayed in this place for a few months. After this the command of Allah came to leave the place, and they immediately left it. Nothing was done without the command of Allah.

284. The companions were discussing that the following (*pairavi*) of Mahdi[AS] alone was religion (*deen*). Mahdi[AS]’s word and deed is proof (*hujjat*) of the religion of Allah. Thus a seeker of truth should follow Mahdi[AS] in all respects. Bandagi Miyan Syed Khundmir[RZ] said, “Yes, that is correct. But it is not possible to follow the Mahdi[AS] in every respect.” Bandagi Miyan Nemat[RZ] said, “What kind of seeker is he who does not follow his *Murshid* in word and deed. Bandagi Miyan[RZ] said, “Mahdi[AS] has called you *Mard-e-Qallash* (Man of Poverty) that is, *Fani Fillah Baqi Billah*.[65] Allah will give you the reward for your courage. But for us it is obligatory that we follow the command of Hazrat[AS].” Then Miyan[RZ] said, “At such-and-such a place all of us were walking behind Mahdi[AS]. We came across a river. Someone called and said that at that place the river was deep and there was another path. And Hazrat Mahdi[AS] did not change his direction after turning his horse in a particular direction. He got completely immersed in the water and crossed the river. After that he stopped at a place, dried the clothes and then proceeded further.” Miyan then said, “When we could not follow (*paiarvi*) Mahdi[AS] in this simple task, where is the possibility of following of Mahdi[AS] in other things?”

285. Hazrat Mahdi[AS] did not take any service from anyone. He did not order his servants and maids also to do any work.

286. Hazrat Mahdi[AS] had kept a big vessel for heating water. Every night he would heat the water and take the ceremonial bath and ablutions (*wuzu*). After this, a few other companions too took the water from the vessel. One day, before Hazrat Mahdi[AS] could wake up and come, a *faqir* heated the water and kept it ready. Hazrat[AS] came and saw that someone had already heated the water. He used the same water. The next day he came before the *faqir* could come and heated the water himself. When the *faqir* came, he asked, “Did you heat the water yesterday night?” He replied, “Yes.” Hazrat Mahdi[AS] said, “You be in the remembrance of Allah. And do not take up this work.” At this juncture, Bandagi Miyan[RZ] said, “This is a

[65] It means ‘Perish in Allah and survive in Allah.’

peculiarity (*khassa*) of Mahdi[AS]. If someone serves us we think it is from Allah and we are resigned to the will of Allah with it."

287. Bandagi Miyan[RZ] told the seekers (of Allah), "We will say whatever we have heard from Hazrat Mahdi[AS] and we will do and show whatever we have seen, but wherefrom will we bring the peculiarities (*khassa*) of the *zath* of Mahdi[AS]. When Mahdi[AS] went to a gathering of women for giving the explanation of the *Quran*, some women and infants would become unconscious. The pitcher from which Hazrat Mahdi[AS] drank water would become so fragrant, that the fragrance would not leave it even if it broke into pieces. If Hazrat Mahdi[AS] held someone's hand, the hand would have a good perfume for a long time. When he gargled and spat water in a well having salty and pungent water, the water became sweet. During conversations, it appeared that the breath was tuned to Allah's remembrance (*zikr*). At the time of *dawah* (*Bayan-e-Quran*), due to his weeping, tears got accumulated in his beard. When he shook his beard, the people on whom the drops fell would go into divine ecstasy. Similarly, there are other peculiarities of Hazrat[AS] that nobody else had."

288. Bandagi Miyan[RZ] said, "Everyone's *Murshid* (religious guide) is the Mahdi[AS]. Although, apparently, people come to us and give us the good name and honour." Miyan Nemat[RZ] asked, "Then what are we?" Bandagi Miyan[RZ] replied, "We are the listeners (*istama'i*) and givers of proof (*istadlali*) (That is, we hear from Mahdi[AS], get the proof and tell and explain it to others)."

289. When Meeran Syed Mahmood[RZ] experienced divine ecstasy, Hazrat Mahdi[AS] told Bibi Ilahdati[RZ], "Come and look at your son. The skin, flesh, bones, blood and every hair of Brother Syed Mahmood has become Allah. Look at this excellence (*fazeelath*)."

290. One day Hazrat Mahdi Mau'ood[AS] told Meeran Syed Mahmood[RZ], "Brother Syed Mahmood, do you get a thought (*khatra*) that Syed Mahmood is the son and Mahdi Mau'ood is the father?" Meeran Syed Mahmood[RZ] answered, "Meeranji, Where Mahdi is the essence of Allah (*zath-e-khudawandi*), who is Syed Mahmood there?" On hearing this entreaty, Hazrat Mahdi[AS] said with his holy tongue, "Excellent! Excellent! (*Shabash Shabash*)."

291. When Miyan Malikji[RZ] heard about the battle of Bandagi Miyan[RZ], he decided to go (to join the battle). His wife stopped him from going and said, "Till when can I sit and watch the hard work. If you accept the condition to come regularly after your martyrdom, I will let you go." Miyan Malikji[RZ] was perplexed. After this, *Siddiq-e-Vilayet*[RZ] himself came and said, "Accept the condition and say that when you come, the news of your visit should not be given to anyone." Ultimately, after his martyrdom, the Malik[RZ] did come for four months. When this news reached his mother, she came and caught hold of him and said, "O son, you never come to meet me." After this, he did not come again.

292. Malik Maroof Muhajir[RZ]'s brother Malik Burhanuddin[RZ] met his wife after his demise.

293. Malik Hammad[RZ] came for six months after his martyrdom.

294. The time of death was near for a migrant. Hazrat Mahdi[AS] gave the command to the brothers to keep a watch over him. The migrant said that all *Auliya* (Saints of Allah) prostrate before

him. When brothers conveyed this to Hazrat Mahdi[AS], he confirmed that it was like that. Then the migrant said that all prophets prostrate before him. When this too was conveyed to the holy ears (*gosh-e-akhdas*) of Hazrat[AS], he said with his holy tongue (*zaban-e-mubarak*) that it was like that. Everyone was surprised. Then, Hazrat Amir[AS] said, “Why are you surprised? When a child gets angry, his feet are kissed to soothe him. Know that the prostration too is like it.”

295. In the *bayan* of the verse “*…but We made it a light, guiding thereby whom We please of Our servants…*”[66], Hazrat Mahdi[AS] said with his holy tongue, “The pure light (*lateef nur*) of *Nabuwat* (Prophethood) has been made purer (*altaf*) by the light (*nur*) of *Vilayet* (Sainthood).”

296. Bandagi Miyan Syed Mahmood[RZ] told his sons at the time of his demise, “Be steadfast on the *Shara’* (canonical law) of Muhammad[SLM] and on the *tariqa* of Mahdi[AS]. Command your followers to establish and follow only these two (principles). If someone dies before your eyes implementing this command, we will get his salvation (*shifa’at*) on the Day of Judgement. I say this because Muhammad Nabi[SLM] and Muhammad Mahdi[AS] are standing on my right and left side and are commanding me to say this. I say this on the basis of their command and I do not say it on my own.”

297. Miyan Syed Shahabuddin[RZ] was sitting with his attention on the boundary wall (of the *daira*). Miyan Syedanji[RZ] came. Miyan Syed Shahabuddin[RZ] asked, “Syedanji, where had you been?” He replied, “I had been to the teacher for the lesson of *Zaad-ul-Musafireen*.” Miyan Syed Shahabuddin[RZ] said, “Let me have a look.” He saw it and said, “Read today’s lesson.” When he started reading, it was in praise of Bayazid Bustami[RH]. Miyan Shahabuddin[RZ] said, “What hard work this man undertook (to reach Allah). Had he been in this community, he would have got many divine bounties.”

298. Miyan Abdul Kareem[RZ] came from Dholkha and stayed at Arisa village near Ahmadabad. Some immoral women saw him and came and requested that he and his companions be their guests for the day. Miyan[RZ] agreed. The women left to make arrangements for the foodstuff and feasting. The brothers said, “Miyanji, these are immoral women.” Miyan[RZ] replied, “Allah feeds you, so have it.” The brothers repeated their point. Miyan[RZ] too gave the same reply. The women brought all the material for cooking and said, “Order the brothers to cook.” Miyan[RZ] gave the order and got the food ready. When they sat down to eat, the woman (the leader of the women’s group) said, “Miyanji, I am immoral, but this money (used for purchasing foodstuff) was given to me by Sultan Mahmood during his incarceration. He liked me a lot and the money, which he had given me as a gift, I have presented before *Khundkar*.” Miyan[RZ] replied, “Without doubt Allah does not feed unlawful (*na-jaiz*) things to His friends.”

299. Jalal Khan and Bayazid Khan, both Afghans, came from Gujarat to Nawab Raje Ali Khan, the ruler of Burhanpur. During the meeting, a debate started between them and the Nawab on the issue of acceptance of Mahdi[AS]. They boldly made known their accepance of Mahdi[AS].

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[66] *Quran*, S. 42: 52 (AYA).

Ultimately, an Amir, Alam Khan, who was present there requested the Nawab, “If you permit, I will answer them.” Raje Ali Khan permitted him to answer. Alam Khan said, “Once an idolater met Hazrat Murtuza Ali[RZ] on the way and said, ‘O Ali, this religion which you have taken to and it is not as you think it is. The affair of the world is as you see it. This talk of dying and then coming to life again is nonsense.’ In answer to this Hazrat Ali[RZ] said, ‘If the matter is as you say, then we and you are equal because the era is same for both and what Hazrat Muhammad Mustafa[SLM] says is the truth. And I am one among those who follow the Prophet[SLM] and you do not follow. So you understand your situation.’ The idolater was silent on hearing this.” Alam Khan then said, “O Nawab, we say that we have the excellence (*fazeelath*) of reciting the *kalima* (Islamic testification). So we and they (Jalal Khan and Bayazid Khan) are equal in the recitation of the Islamic testification (*kalma go’i*). And if what these people say is the truth, then we know what our condition will be.” After this Nawab Raje Ali Khan said, “Is there anyone before whom we can put forth our problem and achieve our purpose?” Alam Khan answered, “Yes, Bandagi Miyan Syed Mahmood[RZ] is a good and venerated person.” Raje Ali Khan told Alam Khan, “Make preparations to send someone to convey a report of our circumstances to Hazrat[RZ].” These people were with these thoughts when news of the demise of Bandagi Miyan Syed Mahmood[RZ] reached them. Ultimately this matter remained as it was.

300. One day a Mughal came to Hazrat Mahdi[AS] and said, “O Syed! The sign of Mahdi is that the sword will not overcome him.” Imam[AS] gave his sword to him and said, “Try it.” The man took the sword in his hand and intended to raise it, but felt that his hand did not have the strength. He said that he felt as if a stone was tied to his hand and he could not lift his hand due to the weight of the stone. Imam[AS] told him, “O Brother, the work of the sword is to cut, the work of water is to sink and the work of fire is to burn, but these will not overcome Mahdi and Muhammad Mustafa[SLM].”

301. The glad tidings (*bisharaten*) given in favour of Awwal Meeran Syed Mahmood Sani-e-Mahdi[RZ] by Imam[AS] are as follows:

a) When eighty-four migrants passed away Hazrat Mahdi[AS] gave glad tidings of the status of prophets[AS] in their favour. At that time, Miyan Salamullah[RZ] was writing a letter to Sani-e-Mahdi[RZ]. The letter was yet to be completed when Hazrat Mahdi[AS] saw it and said with his holy tongue, “Miyan Salamullah, tear this paper and instead write that Meeran Syed Mahmood is here and this servant is there.”

b) The second glad tiding (*bisharat*) is that (Hazrat Mahdi[AS] said) that “the son becomes the son and comes” (*Poot poot ho kar aata hai*).

c) The third glad tiding is that he (Hazrat Mahdi[AS]) said, “The skin, flesh and bones of Meeran Syed Mahmood, all have become *La ilaha Illa Llah*”.

d) The fourth glad tiding is that he (Hazrat Mahdi[AS]) said, “This servant (*banda*) is Mahdi and Meeran Syed Mahmood is also Mahdi (the rightly guided).”

e) The fifth glad tiding is that he (Hazrat Mahdi[AS]) said, “The stroll (*sair*) of Brother Syed Mahmood is at the station (*maqam*) of Muhammad Mustafa[SLM].”

f) The sixth glad tiding is that he (Hazrat Mahdi[AS]) said, “The stroll (*sair*) of Brother Syed Mahmood is in prophethood (*Nabuwath*).”

g) The seventh glad tiding is that he (Hazrat Mahdi[AS]) said, “The verse: ‘*...the righteous among their fathers…*’[67] is in your favour.”

h) The eighth glad tiding is that he (Hazrat Mahdi[AS]) said, “Brother Syed Mahmood and this servant (*banda*), both (*zath*) have become equal (*barabar*).”

i) The ninth glad tiding is that he (Hazrat Mahdi[AS]) said, “The command of Allah comes that, ‘I have in My presence, without any medium raised the spiritual rank (*bargazidah*) of the two youth, the righteous Syeds, who are at your right and your left. If One and a quarter lakh messengers (*Paighambar*), 313 apostles (*Mursal*), Muhammad *Nabi*, Muhammad Mahdi, all books and all tracts (*sahifas*) had not come, even then, this would have been the station of these two. This is our favour upon you. These two are at your established station and they sit on their haunches in front of you.’”

j) The tenth glad tiding is that he (Hazrat Mahdi[AS]) said, “It appears strange to this servant that Mahdi is the father and Syed Mahmood is the son.” Sani-e-Mahdi[RZ] said, “Meeranji, the thought comes to the mind. The servant (*banda*) is servant of proximity (*qurbiat*), servant of divinity (*uluhiat*) and servant of the essence of Syed Muhammad[AS] (*banda-e-zath-e-Syed Muhammad*) and I do not know what Syed Mahmood is!” Hazrat Mahdi[AS] heard this and said thrice, ““Excellent! Excellent! Excellent! (*Shabash, Shabash, Shabash*).”

k) The eleventh glad tiding is that he (Hazrat Mahdi[AS]) said, “Brother Syed Mahmood will inherit the legacy (*Meeras*) of this servant.”

l) The twelfth glad tiding is that he (Hazrat Mahdi[AS]) said, “Those who are incomplete before this servant will achieve perfection before Brother Syed Mahmood.”

302. The glad tidings (*bisharaten*) given in favour of Bandagi Miyan Shah Dilawar[RZ] are the following:

a) The first glad tiding is, “Scholar of the heart (*‘Alim-e-Dil*).”

b) The second glad tiding is, “His vision spans from the earth to the sky in such a way as seeing a grain of mustard in the palm.”

c) The third glad tiding is, “King of kings (*Shah-e-Shahan*).

d) The fourth glad tiding is, “After me, ask for the explanation of a dream or reverie (*mu’amla*) from Miyan Dilawar.”

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[67] *Quran*, S. 13: 23 (AYA) and also S. 40: 8 (AYA).

e) The fifth glad tiding is, "Just as twelve people received glad tidings from this servant, twelve people will receive glad tidings from you."

f) The sixth glad tiding is, "The scholars of the apparent and esoteric knowledge will sit on their haunches before you."

g) The seventh glad tiding is, "The daughters of Syed and Sheikhs will desire to marry you."

h) The eighth glad tiding is, "Rajmati was capable of my service, and it is for this reason I gave her to you."

i) The ninth glad tiding is, "The sword will not perform its job over you, just as it does not perform its job over us."

303. Hazrat Mahdi[AS] said, "Wherever this servant is present, Miyan Dilawar is there and wherever Miyan Dilawar is present, this servant is there." He further said, "No person will overcome you."

304. Hazrat Mahdi[AS] said (to Miyan Dilawar[RZ]), "Where there is one, you are the second. Where there are two, you are the third. Where there are three, you are the fourth. Where there are four, you are the fifth." He further said, "You are the first and you are the last." He further said, "You are more respectable than respected persons (*Ashrafon se Ashraf ho*)."

305. In the matter of the Qazi of Farah, Hazrat Mahdi[AS] told Miyan Dilawar[RZ], "You are one witness and this servant is the second witness." Further Hazrat[AS] said, "Whoever has not seen Abu Bakr[RZ] should see Miyan Dilawar[RZ]."

306. Glad tidings, which Hazrat Mahdi[AS] has given in favour of Bandagi Miyan Ne'mat[RZ]:

a. Full of favours (*Pur-Ne'mat*)

b. Man of Poverty (*Mard-e-Qallash*) (Perished in Allah, Survived in Allah) (*Fani Fillah Baqi Billah*)

c. Divine (*Jabrooti*)

d. Scissors for (cutting) innovation (*Miqraz-e-Bid'at*)

e. This servant and Miyan Nem'at raced horses in the plain of *tawakkul* (trust in Allah). There was no difference except for two ears. Further, Miyan Ne'mat[RZ] saw a reverie in the presence of Hazrat Mahdi[AS]. He says, "My existence had disappeared in the holy existence of Hazrat Mahdi[AS]. When I told this to Hazrat Mahdi[AS], he heard this and said with his holy tongue, 'Following (*pairavi*) this servant has become a daily earning (*rozi*) for you.'" Further, at the time of the demise of Hazrat Mahdi[AS], Hazrat took the cap from his head and kept it on Miyan Ne'mat[RZ]'s head with his holy hands and said, "Allah has forgiven (*bakash*) Miyan Ne'mat along with his wives and children. Further, Miyan Ne'mat[RZ] once told Hazrat Mahdi[AS], "This servant does not see anything." Hazrat[AS]

replied, "Your capability is great. A daily labourer is given wages everyday. And a soldier is given what he deserves in a lump sum."

307. Glad tidings, which Hazrat Mahdi[AS] has given in favour of Bandagi Miyan Nizam[RZ]:

a) Saw and tasted.

b) One who drinks the Ocean (of Divinity).

c) In ecstasy as if he is awake, awake as if he is in ecstasy.

d) One who has the vision of Allah with his physical eyes.

e) One who bears the abuse of humanity (*kashk-e-malamat*)

f) All those qualities (which were in Abu Bakr[RZ]) are in you (Shah Nizam[RZ]).

g) "*Men whom neither merchandise nor sale beguileth from remembrance of Allah…*"[68]

h) Man of Poverty (*Mard-e-Qallash*) (Perished in Allah, Survived in Allah) (*Fani Fillah Baqi Billah*).

i) Brother Miyan Nizam[RZ] is one to say 'Is there more?'[69] (In the desire for divine manifestations (*tajalliyat*).

j) Hazrat Mahdi[AS] said, "If anyone wants to see a dead body walking on earth, he should see Miyan Nizam[RZ]."

k) At the time of circumambulation of the *Ka'aba*, Hazrat Mahdi[AS] said, "Allah has given you eyes and ears. He shows you and makes you hear. What do others know?" He further said, "He is most perfect (*akmal*) amongst the friends of Allah (*Auliya*)." At the time of their meeting, Hazrat Mahdi[AS] read this couplet: Outward beauty is not a thing (of value) / O brother, bring the exquisite character (*seerat-e-zeba*). In reply, Miyan Nizam[RZ] read this couplet, "This world is the face and the meaning is the essence of the Friend (God)/ If you see the meaning, everything is He."

308. Miyan Syed Mahmood Hussain-e-Vilayet[RZ] said, "Whoever is on this chain (*silsila*) is a believer (*momin*) and one who is outside this chain (*silsila*), is not a believer (*momin*)." The elders of that time came to Miyan Syed Shahabuddin[RZ] and said that Miyan Syed Mahmood Hussain-e-Vilayet[RZ] has said this, and asked him what he said about it. They said, "Miyan is Miyan. Miyan Syed Mahmood says this. What does *Khundkar* say about this?" He said, "We

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[68] *Quran* S. 24: 37 (MMP)

[69] This is part of a Quranic Verse: The Verse: "*On that Day, will We ask Hell 'Art thou full?' and it shall say, 'Are there any more?'*"—Quran, S. 50: 30 (SAL). AMD explains: "that is, If there are yet any more condemned to this place; I am capacious enough to receive them." The Arabic phrase, *hal mim-maziid,* in the Quranic Verse means, '*are there any more?'* Hazrat Imam Mahdi[AS] used this phrase in respect of Hazrat Bandagi Miyan Shah Nizam[RZ] to say that he is never content to receive the *tajalliat* of the Divine *Zath.* He always demanded more.

say that one who is on this chain (*silsila*) is perfect (*kamil*); otherwise, he is imperfect (*naqis*).” Everyone heard this and they were all silent.

309. Miyan Syed Khundmir[RZ] and Miyan Dilawar[RZ] were sitting at a place. Miyan Shah Dilawar[RZ] said, “Brother Syed Khundmir, we do whatever we saw Mahdi[AS] doing and our followers too will do it. After them, it’s not possible for religion to remain in our chain (*silsila*).” Bandagi Miyan Syed Khundmir[RZ] said, “Amongst the chain (*silsila*) of our people, the principles of religion (*Usul-e-Deen*), bounty (*faiz*) and the objective of Allah (*Maqsood-e-Khuda*) will remain till the Doomsday, *Insha Allah*.”

310. Hazrat Mahdi[AS] said, “O Allah! You have the power with which you created Adam[AS] from mud. You created Nuh[AS], Ibrahim[AS], Musa[AS], Esa[AS] and Muhammad[SLM] from mud and you created Mahdi too from mud.”

311. It is reported by Miyan Vali[RZ][70] that some migrants and Miyan Syed Khundmir[RZ] had a congregation in the room of Miyan[RZ] (Syed Khundmir[RZ]) in Khambel. An agreement (*mahzar*) was drawn up in Ahmadabad near the grave of Miyan Abdul Majeed[RZ] and a congregation was conducted in the town of Seeh and the migrants had also drafted tracts. Some agreements (*mahzar*) were drawn in the town of Bhadriwali. In the presence of Bandagi Miran Syed Mahmood[RZ] in Bhelot, the congregation (*Ijma*) was convened a few times under the *kharni*[71] tree and the banyan tree. From the places, which have been mentioned above, I have written some narrations and know that every narration and practice of excellence, which I saw, was in Bandagi Miran Syed Mahmood[RZ] and Bandagi Miyan Syed Khundmir[RZ]. Further, whoever reads this should not focus on the wording but should focus on the saying of Hazrat Mahdi[AS] because this writer is illiterate (*Ummi*) and has not added or omitted anything from the sayings in accordance with his understanding. Whatever I have heard from Bandagi Miran Syed Mahmood[RZ] and Bandagi Miyan Syed Khundmir[RZ] and a few other companions of Mahdi, I have written them down. Some people say that this is not reliable and he has not corroborated them, because it is not in accordance with their condition (*hal*) and times (*zamana*). If I have written these narratives (*nuqool*) on my own, I am an oppressor of my self (*zath*). And whoever slanders Hazrat Mahdi[AS] and his companions, he has not slandered them, he has slandered Allah.

312. Miran Syed Mahmood[RZ] convened the congregations (*Ijma’*) once in a week or a fortnight and recorded agreements (*mahzar*). He said, “If you find anything against Hazrat Mahdi[AS] in the *zath* of this servant, then catch hold of our hand and send us out of the *daira*.” Further, Bandagi Miyan Syed Khundmir[RZ] and Bandagi Miyan Nemat[RZ] have said, “If anyone sees anything against Mahdi[AS] in us and does not catch us, then on the Day of Judgement, we will catch hold of him.” Further, Bandagi Miyan Syed Khundmir[RZ] has said many times that Hazrat Mahdi[AS] has not treated any verse of the *Quran* as abrogated (*mansookh*). Allah says, “*None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar…*”[72]

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[70] Miyan Vali[RZ] is the author of *Insaf Nama, Hashia Insaf Nama* and other books.
[71] *Kharni* is a kind of fruit like raw date (Urdu-English Dictionary by Dr. Abdul Haq).
[72] *Quran,* S. 2: 106 (AYA).

313. Hazrat Mahdi[AS] said that the *Quran* does not have *jumlah-e-mu'tariza* (parenthetical sentence), *mustanifa* (a sentence in which there is continuity in meaning though not in the words used), *istisna'* (exception), *munqat'e* (disjointed), and *hazaf* (omitted).[73] And Hazrat[AS] has not given the explanation of any *ayat* through interpretation — in fact, the *bayan* of every *ayat* has been given in accordance with the command of Allah. Thus Allah says, "*Then lo! Upon Us (resteth) the explanation thereof.*"[74] Thus whoever resorts to interpretation is going against the *bayan* of Hazrat Mahdi[AS].

314. Hazrat Mahdi[AS] said that some *auliya* (saints) were like the snake and the scorpion. If they were hurt just a little, they would sting. The way of the prophets and the *Auliya-e-Kamil* (perfect saints) was like that of the fish. If someone throws a stone at it, it would, on its own, move away and would not trouble anyone (including the trouble-maker). Instead it endures the trouble. The *kamileen* (perfect ones) desire the gifts (*bakshish*) from the enemies also.

315. Hazrat Mahdi[AS] said that if someone tells a *mutawakil* (a person who trusts in Allah) that Allah has sent 1.25 lakh[75] coins, wait for a second and I will get it — if he waits for it, he is not a *mutawakil*.

316. A companion[RZ] feasted Hazrat Rasool[SLM]. He[SLM] asked the companion, "What *duas* (supplications) should I give you?" He replied, "Give me the *dua* for my well being." Rasoolullah[SLM] invoked, "May Allah make him poor (*muflis*) so that he does not feast me again."

317. A man came to Hazrat Mahdi[AS] with the intention that if Mahdi Mau'ood is genuine, he will offer me a watermelon. Hazrat Mahdi[AS] saw him and said, "Allah has not sent us to feed watermelon. We are obedient to the command of Allah. We say whatever He commands. Allah says, '*…I follow only that which is inspired in me…*'"[76]

318. Some people asked Hazrat Mahdi[AS] if the Prophet[SLM] did not have *vilayet*. He replied, "He had it from head to toe but there was no command to reveal it. *Banda* is ordered to reveal it."

319. After the demise of the Prophet[SLM], at the time of bathing his body, the devil raised his voice and said, "Muhammad[SLM] is pure, so do not bathe him." The companions heard it and remained quiet. Abu Bakr[RZ] said, "This is the voice of the devil." After this the ceremonial bath (*ghusl*) was given. At the time of putting the shroud on the body, the voice came again, "We have clothed Muhammad[SLM] with the robes of prophethood, you do not put the robes of the world on him." Abu Bakr[RZ] again said that it was the devil's voice and not from the Truth (Allah). After this, the shroud was put on. Since the devil could not do anything during the lifetime of Rasoolullah[SLM], he did these (mischievous) actions after his demise.

320. The Prophet[SLM] said, "When I ascended on the night of *Mi'raj*, I saw a community sitting in contemplation (*muraqaba*) under the Empyrean (*Arsh*). I greeted (*salam*) them thrice, but

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[73] Please also see *Muqaddima Siraj Al-Absar*, III Edition, Hyderabad, 1991 AD/1410 AH, pp. 590-602.
[74] *Quran*, S. 75: 19 (MMP).
[75] A lakh is 100,000.
[76] *Quran*, S. 6: 50 (MMP).

they did not answer. I became envious of them and asked, ‘O Lord of the Worlds! Whose community is this?’ The command of Allah came, ‘O Muhammad! This is the community of your son who will come after you. His name is Syed Muhammad Mahdi. It is his group that is sitting (here). Everyone is in your *Ummat*. Your son and your *Ummat* have obtained the mercy of Our proximity.’” The Prophet[SLM] heard this and became very happy and invoked this prayer, “O Allah! Keep them safe. Help them against their enemies. And give coolness to my eyes through them on the Day of Judgement.”

321. Bandagi Miyan Syed Khundmir *Siddiq-e-Vilayet*[RZ] said, “All saintliness (*darveshi*) is on two things. One is trust on Allah (*tawakkul*) and the other is acceptance (*tasleem*). When a seeker goes to the station of acceptance (*Maqam-e-Tasleem*), he will get the station of trust of Allah (*Maqam-e-Tawakkul*) automatically. There is no higher station than acceptance (*tasleem*).”

322. Hazrat Mahdi[AS] said, “Be a man or be a follower of a man.”

323. A brother had raised his hand in divine ecstasy during *namaz* in the presence of Hazrat Mahdi[AS]. Hazrat Mahdi[AS] caught hold of his hand and placed it in the proper position.

324. Ibrahim Adham[RH] met a *faqir*. Ibrahim[RH] asked him, “What is *faqiri*?” He replied, “If Allah gives, I eat, else I trust on Allah.” Ibrahim[RH] said, “Such *faqiri* is done by the dogs of Balkh[77] also.” The *faqir* said, “*Khundkar* may explain.” Ibrahim[RH] said, “We do such *faqiri* that when Allah gives us we give to Allah (that is, in the name of Allah).”

325. A believer (*momin*) has four stations (*maqam*). When some believers die they are given the station of the Most Sublime Paradise (*a’la illiyyin*). For some, a hole is made towards the paradise. Third are those who will sleep in the grave till the Day of Judgement without either happiness or grief. Fourth are imperfect people whom the earth eats, tears them into pieces and they are decayed.

326. Hazrat Mahdi[AS] said, “You stay in the remembrance of Allah. Do not desire anything. If you need (anything) ask for the legal ruling (*Shari’i mas’ala*). The scholars of the early period (*mujtahideen-e-salaf*) have done great hair-splitting to explain the issues.”

327. Hazrat Bandagi Miyan Syed Khundmir[RZ] asked Hazrat Mahdi[AS], “How does one know about accepted (*maqbool*) and rejected (*mardood*).” Hazrat Mahdi[AS] replied, “It is not known without *fana* (complete union with Allah or perishing in Allah).”

328. Nizam Shah once came to the *daira* of Miyan Malikji[RZ]. It was the time of prayers and all brothers were on the prayer mats. A brother came and spread out his sheet (*chador*). Nizam Shah performed his prayers on the sheet (*chador*). When Miyan[RZ] heard about this he sent the brother out of the *daira* because a seeker should not induldge in anything other than focusing on Allah.

329. Hazrat Mahdi[AS] said, “One who waits for gifts is not a *mutawakkil* (one who trusts in Allah). Do not give him *sawaiyet* (share of distribution of *futuh*—donations). It is not permissible for

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[77] The town in Afghanistan where Hazrat Ibrahim Adham[RH] lived.

him to take it." Some were so honest that they did not take *sawaiyet*. Hazrat Mahdi[AS] said, "When you get the attribute of *tawakkul* (trust in Allah), you may take *sawaiyet*."

330. Hazrat Mahdi[AS] said, "Whatever this servant hears from Allah with his ears, he tells it to you. Whether you believe it or not is between you and Allah."

331. Hazrat Mahdi[AS] got rare and wonderful food prepared and served it. But he ate the food that came from the unknown (sources) (*ghaib*).

332. These two periods of time were not excused for any prophet[AS] or saint[RH]. From *Asr* to *Isha* and from the late night (or early morning) to mid-morning (*chasht*) are the times of blessing (*rahmat*). During these times, the heavens call out and Allah's command is given to angels to see what the heavens are saying. When the angels ask, the heavens say, "The persons who remember Allah now are ours." Allah's command comes, "Write their names and bring." After this the command is given to the heavens, "These people of the world are yours. When I take them from the world I will send them to you."

333. Hazrat Mahdi[AS] was going to the Friday prayers in Khurasan. Miran Syed Mahmood[RZ] was at his side. Hazrat Mahdi[AS] said, "Brother Syed Mahmood, walk ahead or behind. Both *zaths* have become equal. Next week, Allah will take away one (between the two of us)." After this, Hazrat Mahdi[AS] performed the *Juma* (Friday) prayers and then performed *Witr* prayers. A scholar heaved a sigh and said that Hazrat Mahdi[AS] would not come again. After this, Hazrat Mahdi[AS] passed away.

334. The time of Hazrat Abu Bakr Siddiq's[RZ] death came near. He saw in a dream that Rasool[SLM] had come to the world and the angels are with him. He called Bibi Ayesha[RZ] and said, "The travel to the next world is imminent for your father." He made a will that his blanket should be used as his shroud because Prophet Muhammad[SLM] had seen it. When he repented he had worn the same blanket. Saying this he passed away. When his bier was taken to the mausoleum of the Prophet[SLM], the door of the Mausoleum opened on its own. His grave was dug near RasoolAllah's[SLM] grave. After he was lowered into the grave, Hazrat Ali[RZ] saw that the Prophet[SLM] had kept his hand on Hazrat Abu Bakr's[RZ] face and made this invocation, "O Allah, Forgive my *ummat* by the charity of this white beard." The command from Allah came, "O Muhammad! Had Abu Bakr made invocations in the favour of sinners, his invocations too would have been accepted. Such is the esteem of Abu Bakr with Me." After this a voice came, "Go back. The friend has been delivered to his friend." At this, Hazrat Ali[RZ] said, "We did not recognize Abu Bakr[RZ]."

335. Hazrat Esa[AS] had gone towards the jungle when the angel of death Izra'il[AS] came to Bibi Maryam[AS] and said, "Allah commands that I take your life." Bibi Maryam[AS] said, "Let me meet Esa." He replied, "There is no permission." He took away her life at that very moment. Hazrat Esa[AS] came and saw that his mother was in prostration. At the time of *Tahajjud*, Jibra'il[AS] came and said that Bibi Maryam[AS] has passed away. Hazrat Esa[AS] came out and gave this news to the people. Nobody came to bury her. The angels pleaded with Allah that such was the condition of Maryam[AS]. The *hoors* were commanded to go with cloths of

heaven and to give *ghusl* (ceremonial bath given to the dead) and adorn the shroud on her and bury her. The *houris*[78] shrouded her, carried the bier and buried her. Hazrat Esa[AS] saw his mother in a dream and asked her, “O my mother! How did you die?” Maryam[AS] explained about the sips from the bowl of death. Esa[AS] could not hear it. Maryam[AS] said that there are three such bowls. Seven days later, it rained. Esa[AS] faced a lot of anxiety. He told Allah, “O Allah, everyone has a house. And I don’t have one.” The command came, “I will make your house in the river.” Esa’s[AS] house was made on water in the river. Wood and grass was put together and stones were kept on it. It remained for seven days and then it was washed away. Hazrat Esa[AS] said, “O Allah. You jest with me.” The command came, “O Esa, you jest with me. Because this world is like a flowing river and you want to make a house in the world. Whose jesting is this?” After this Hazrat Esa[AS] asked for forgiveness.

336. After death, to know the status of intercession (*shafa’at*), first see the dead body and determine its state. If the entire body has become black and the eyes have become green, and the face black, and the stomach is bloated, then know that he was without faith (*bey-emaan*) and intercession (*shafa’at*) will not be accepted for him. If there is whiteness of the size of a grain of sesame-seed is present on his forehead or on any portion of his body, then know that his faith persists and intercession (*shafa’at*) is possible. Then intercede (plead for forgiveness) for him.

337. Roshan Munnawar[RZ] has recited the following lines with his holy tongue:

One light two eyes, one word two ears.
One love two lovers, two valleys one life.

Then he said, “You can understand the matter of Hazrat Mahdi[AS] and Miyan Syed Khundmir[RZ] from this couplet.”

338. Miyan Abdul Momin[RH] has narrated that once Miyan Nizam Ghalib[RZ] said, “Once Hazrat Mahdi[AS] came to my room and I stood up. Hazrat Mahdi[AS] said with his holy tongue, ‘Miyan Nizam, very good’. Saying this, he sat down. A moment later, Mallik Bakhkhan[RZ] came. After him, Mallik Maroof[RZ] came. After him, Miyan Syed Khundmir[RZ] came and sat down. After this, Hazrat Mahdi[AS] told Mallik Bakhkhan[RZ], ‘Miyan Bakhkhan[RZ], have you come to say anything?’ He replied, ‘Yes’. He (Hazrat Mahdi[AS]) said, ‘Say (it)’. He said, “Meeranji, I saw (a reverie) tonight that a bowl is full of water and there is froth over it.” Hazrat Mahdi[AS] heard this and said, “You have seen a good thing. The bowl is your heart and Allah’s remembrance is in it. And the froth which you have seen… it is true that you need a lot of Allah’s remembrance… when the water is filled and overflows, the froth is washed away.” After this Hazrat[AS] asked Malik Maroof[RZ], “What have you brought?” He replied, “Meeranji, I saw that that the moon came into my mouth and then departed.” Hazrat Mahdi[AS] said, “You have been bestowed with vision (*binaee*).” After this Hazrat[AS] asked Miyan Syed Khundmir[RZ], “Brother Syed Khundmir[RZ], do you want to say something?” He replied, “Huzoor knows it.” Hazrat Mahdi[AS] said, “I come to know as the Teacher teaches. You say with your own tongue.” Miyan[RZ] said, “I saw that a set of red clothes has descended from the

[78] A virgin of Paradise; a celestial bride promised to all good Muslims in the next world (Hereafter) *The Standard English Urdu Dictionary* (Baba-e-Urdu), New Delhi, 1989 AD.

sky and I am dressed with it." On hearing this. Hazrat[AS] said, "Brother Syed Khundmir, the burden of Sainthood of Muhammad[SLM] (*Vilayet-e-Mustafa*[SLM]) has descended on you. And the red set of clothes, which you saw relates to the matter of '…*and fought and were slain*…'[79] which will happen with you." After this Hazrat Mahdi[AS] asked Miyan Nizam Ghalib[RZ], "Do you too want to say something?" He replied, "I saw that a colourful thing is continuously flowing from my mouth and I talk with it." Hazrat Mahdi[AS] said, "That is your self (*nafs*)." The narration of Siddiq[RZ] requires the ability to comprehend so that it can be understood; otherwise, it is difficult. Who can explain it except Miyan (*Murshid*)?

339. Hazrat Mahdi[AS] said, "On the Day of Judgement, Allah's command will come to this servant (*banda*), 'O Syed Muhammad! We made you the Mahdi Mau'ood, Seal of the Sainthood of Muhammad[SLM]. What gift have you brought for us?' Then I will reply, 'O Allah, I have made two honourable and pious youths perfect Muslims and have brought them to Your presence.' Allah will accept in His kindness."

340. Miyan Syed Khundmir[RZ] told Hazrat Mahdi[AS], "Meeranji, I saw that a river was flowing with full force and all people were being washed away like dirt. Then, I saw that Hazrat Rasool[SLM] and *Khundkar*[AS] (Hazrat Mahdi[AS]) came to that river, and amongst those people, they looked for those servants of Allah who were tossing their hands and legs (to escape), and pulled them out. At that moment this servant too came there. *Khundkar* (Hazrat Mahdi[AS]) told this servant that, 'Brother Syed Khundmir, you too do the work, which the Prophet[SLM] and this servant are doing.' Then this servant too got ready and, like the Prophet[SLM] and Mahdi[AS], was pulling out those who were being washed away." On hearing this, Hazrat Mahdi[AS] said, "Yes, it is like you have said. This river is this world and all people are drowning in it. On whomsoever Allah bestows kindness, fear of Allah takes root in his heart. He desires to forsake the world (*Tark-e-Dunya*). The Prophet[SLM], this servant and you pull him out (from this world)."

341. Hazrat Mahdi[AS] said, "The vision of the *zath* of Allah is the burden of entrustment (*bar-e-amanat*) and the burden of entrustment has been fulfilled completely only by these two persons – one, Muhammad, the Seal of Prophets[SLM] and the second, Muhammad, the Seal of Saints[AS]."

342. Before the battle, Bandagi Miyan Syed Khundmir[RZ] commanded with emphasis to firmly close the doors of the houses and indicating towards his holy self he said, "This *zath* has the responsibility of an overwhelming deed. It has to be protected."

343. After the demise of Malik Burhanuddin[RZ], Hazrat Mahdi[AS] commanded the distribution of *sherbet*[80].

344. When the time of the demise of Bibi Khunza Bua[RZ] was near, Bandagi Malik Ilahdad[RZ] sent word to the Bibi, "If you command, after the demise of *Khundkar*, I will distribute *sherbet*." After this, Bibi[RZ] said, "Our Lover (God) is manifested to us. All bitterness has become

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[79] *Quran,* S. 3: 195 (MMP).
[80] Juice made of jaggery or sugar and water.

sweet.” Then Bibi[RZ] recited a couplet and gave an indication for *sherbet* to be given to all brothers.

345. Miyan Syed Mahmood[RZ] made *sherbet* after the demise of Miyan Syed Hussain[RH] and Miyan Syed Mubarak[RH].

346. Bibi Nur[RZ] wife of Bandagi Miyan Shah Dilawar[RZ] said, “Make *sherbet* after my demise.”

347. Someone told Hazrat Mahdi[AS], “Meeranji, give glad tidings of belief (*emaan*) to this servant.” Hazrat Mahdi[AS] told with his holy tongue, “Make your state as per the word of Allah (*kalam-Allah*), then Allah will give glad tidings and we will be the witness. Allah has said, ‘*That ye grieve not for the sake of that which hath escaped you, nor yet exult because of that which hath been given…*’”[81]

348. The opponents caught hold of Miyan Abdul Majeed[RZ] and beat him up badly. Miyan Abdul Majeed[RZ] recited these *Ayats* (Verses) at that time: “…*If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers.*”[82] “…*And if any fail to judge by (the light of) what Allah hath revealed, they are (No better than) wrong-doers.*”[83] “…*If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel*.”[84].

349. Hazrat Rasoolullah[SLM] said, “One day I saw Jibra’il[AS] wearing clothes covered with dust. I asked why his clothes were covered with dust.” Jibra’il[AS] said, “A devotee of Allah had passed away in the jungle. We four angels were commanded to bury him. We have buried him.” The Hazrat[SLM] asked, “What happened to him in Allah’s presence?” Jibra’il[AS] answered, “When he was taken to Allah, the command came, ‘what did you do in the world?’ He replied, ‘I wasn’t eating anything, except a pomegrante and was worshipping you.’ The command came, ‘Keep his worship and the pomegranate in the weighing scale.’ When it was kept, the pomegranate was heavier. The command came, ‘Take him to hell.’ The angels started dragging him towards hell. He pleaded, ‘O Lord of the Universe, grant me salvation through your mercy.’ The command came, ‘Leave him. He has remembered My mercy and I have forgiven him.’”

350. Rasool[SLM] said, “The grave squeezed Yahya[RZ] (ibn Ma’az) to such an extent that his bones were crushed.” The companions[RZ] asked the reason for it. He[SLM] replied, “One day, because of his mistake, camel’s urine fell on his bread. That was the reason.”

351. Bayazid[RH] was taken to the world of souls. The command of Allah was issued, “I will give you a place in heaven.” He said, “O My God, that is the station of obedient people (*farman-bardaron*).” Again a command came, “I will give you a place on the Empyrean (*arsh*).” He said, “That is the station of friends (*muqarrabeen*).” Then the command came, “If My *zath* is your desire, then you be quiet.”

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[81] *Quran, S.* 57: 23 (MMP).
[82] *Quran,* S. 5: 44 (AYA).
[83] *Quran,* S. 5: 45 (AYA).
[84] *Quran,* S. 5: 47 (AYA).

352. Khwaja Hasan Basri[RH] said, "My teacher served in the house of Allah (*Ka'abatullah*) for thirty years. At the time of his demise, I was near him. He was crying a lot. I asked him, 'What's the matter?' He replied, 'What should I do?' There is no hardship harder than the hardship of death. I don't know ultimately what my fate will be.'"

353. Hazrat Dawood[AS] was going from the house to his room when the angel of death met him on the way. Hazrat Dawood[AS] said, 'Let me go to the room.' The angel of death said, 'There is no permission,' and took his life at the same place. Hazrat Sulaiman[AS] was standing and his life was taken in the same state.

354. Hazrat Mahdi[AS] requested in the presence of Allah, "O Great God, whoever follows the manifest *Shariat* and dies gets salvation from the fire. After the *Mahdiat* of Mahdi is revealed, there will be two *qabilay* (tribes)."

355. Before the battle, Bandagi Miyan Syed Khundmir[RZ] commanded his companions to play *kabaddi* and with the ball. He made two groups (*halqey*) and stood along with Miyan Syed Jalal on one side. On the other side, Miyan Shahabuddin and Malik Ilahdad were nominated as leaders. Animals, cows, bulls, etc. were divided between the two groups. Miyan[RZ] told Malik Hammad[RZ], "You divide the players into two teams." By the will of Allah, the players were divided in such a way that whoever was on the side of Miyan Syed Jalal were martyred and whoever were on the side of Miyan Syed Shahabuddin survived.

356. Hazrat Bandagi Miyan Syed Khundmir *Siddiq-e-Vilayet*[RZ] said with his holy tongue, "There are seven moons in front of this servant. There are four people with this servant whose face is like their biography (*seerat*) and their biography is like their face (*surat*). (That is, their *zahir* (outward appearance) and their *batin* (immanence) are the same). But two among them are such that if a Muslim or disbeliever (*kafir*) sees them, he would immediately understand that they are godly people. And two are such that if someone were to see them, they would doubt if they knew how to take the name of God."

357. Malik Hammad[RZ] got the *Sela-e-Mubarak* (turban) of Hazrat Mahdi[AS] from Khurasan. That is, Hazrat Mahdi[AS] had sent his holy turban (*Dastar-e-Mubarak*) through Hazrat Bandagi Miyan Syed Khundmir[RZ].

358. After the inscription (*katba*) of migrants[RZ], Bandagi Miyan[RZ] told Miyan Atan, "Just as Moosa[AS] had Haroon[AS], this servant has Miyan Syed Atan."

359. Hazrat Mahdi[AS] sent his holy dress to Miyan Syed Atan and gave him glad tidings.

360. Bandagi Miyan Syed Khundmir[RZ] called Miyan Syed Khanji as a real brother (*Biradar-e-Haqiqi*) and Hazrat Mahdi[AS] sent his own waistband (*kamarband*) to Miyan Syed Khanji and gave glad tidings to him.

361. Some companions[RZ] of Hazrat Mahdi[AS] told Bandagi Miyan[RZ] (at the time of the battle), "All the migrants are agreed on one side and you alone are on another side. It is required that you be in agreement with us." Bandagi Miyan replied, "If Mahdi Mau'ood[AS] and this servant are on one side and all of you join together (on the other side), then there is no fear."

362. When Bandagi Miyan[RZ] went to Khambait, many people gave gifts (money in the name of Allah). Miyan[RZ] did not accept them. When Miyan[RZ] returned from there, two brothers, Miyan Shaikh Jeo and Miyan Kabir, accompanied Miyan[RZ]. Miyan[RZ] said with his holy tongue, "This servant had come for these people only." The two brothers were minors. This narration is well known.

363. Hazrat Mahdi[AS] pleaded with Allah Most High, "O Great God, a mistake of even one word of *Wali-e-Kamil* amounts to a gross mistake. The (attribute of) '…*fought and were slain…*'[85] has not been performed by this servant. How will you take me away from this world?" The command of Allah came, "O Syed Muhammad, a deputy has been created to take your place. This burden has been placed on his head."

364. Hazrat Mahdi[AS] said, "If a misguided person does not repent his misconduct (*gumrahi*), he is liable to be killed because he will misguide (other) people wherever he goes." There is consensus in the blessed community (*Ummat-e-Mahrooma*) that one who wages *jihad* against an innovator is superior to one who wages *jihad* against a disbeliever (*kafir*). The Prophet[SLM] has said that one who wishes to divide the work of *Ummat*, then everyone together should strike him with the sword and kill him.

365. In the *daira* of Bandagi Malik Peer Muhammad[RZ], Bhai Bahram gave his daughter in marriage to a person. The man was found to be impotent. Bhai Bahram desired to have his daughter separated from him. He asked Malik Peer Muhammad[RZ] about this affair. Malik Peer Muhammad[RZ] said, "Keep the girl in *iddat*[86] and give her in marriage to another person." After this, Bhai Bahram went to Miyan Syed Mahmood[RZ] and asked him. Miyan said, "There is no need for *iddat*. Separate them and marry her to another person." Malik heard this and went to Miyan[RZ] and asked, "Miyan, how do you say that there is no *iddat*." Miyan replied, "I don't say it. Allah says '*O ye who believe! When ye marry believing women, and then divorce them before ye have touched them, no period of 'Iddat have ye to count in respect of them: so give them a present. And set them free in a handsome manner*.'"[87] Malik Peer Muhammad[RZ] said, "What he says is true. How can such venerated people not tell the truth?"

366. Miyan Syed Mahmood[RZ] said, "In our times someone is a seeker of paradise and someone is a seeker of position. But the seekers of Allah are Miyan Syed Shahabuddin and another person."

367. Miyan Syed Abdul Kareem[RZ] said, "Bandagi Miyan[RZ]'s sons have reached the charity (*sadaqa*) of Bandagi Miyan[RZ] through hard work. But Miyan Syed Shahabuddin[RZ] and Miyan Syed Mahmood[RZ] are born innocents."

368. Miyan Abdul Kareem[RZ] was in Daulatabad. Miyan Syed Ahmed[RH], son of Bandagi Miyan Syed Khundmir[RZ], came to meet him. He stayed for a few days and sought permission to leave. Miyan Abdul Kareem[RZ] hosted him for some more time. Later, Miyan Mahmood

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[85] *Quran,* S. 3: 195 (MMP).
[86] The period of waiting for a woman after divorce or after death of her husband.
[87] *Quran,* S. 33: 49 (AYA).

Mewati took Miyan Syed Ahmed to his house and hosted him with lot of respect. A few days later Miyan Abdul Kareem had some discomfort in his leg. Miyan Syed Ahmed went to him to inquire about his health. Miyan Abdul Kareem saw him and asked, "*Khuzadey*, you haven't gone yet." Miyan Syed Ahmed said, "Miyan Syed Mahmood has hosted me." Miyan Abdul Kareem[RZ] said, "Whose Ahmed and whose Mahmood. Miyan Syed Mahmood is the sea. Miyan Syedanji is the sea. It will not dry up even if it catches fire. Go soon."

369. Miyan Abdul Kareem[RZ] and Miyan Syed Mahmood[RZ] were sitting at a place in seclusion. After getting up from there, Miyan Abdul Kareem[RZ] said, "We thought that we and Syedanji were equal. Now we learnt where Syedanji is and where we are!"

370. Miyan Syed Mahmood[RZ] said, "It is Allah's wish that he keeps this servant in the *daira* of brothers. But they do not recognise this servant. If they are companions of Mahdi[AS] and if they have a dream or reverie and we guide them in those matters, then they would recognise us. What recognition will the brothers have of us?"

371. Miyan Syed Mahmood[RZ] said, "Do these people accept Sheikh Mahdi or Peer Mahdi or Mahdi Mau'ood[AS]. Because, I am surprised that they do not keep the correct belief and do not come to this servant and set right their beliefs. With Allah, there is no benefit without correct beliefs. What answer will they give?"

372. Miyan Syed Hasan and his father Miyan Taj Muhammad came from Khambait to Khambel for the Qadambosi of Miyan Syed Mahmood[RZ]. Miyan asked Miyan Hasan with his holy tongue, "With whom you have done your initiation (*tarbiyet*)?" He mentioned the name of Miyan Abdul Kareem[RZ]. He said, "Brother Abdul Kareem[RZ] has tied his *nat*[88] in standing position." After this, he asked Miyan Taj Muhammad and he mentioned the name of his father Abdul Fatah. Miyan said, "What you did was not good." Ultimately they requested him, "Miyanji, you perform *tarbiyet* for us." Then, he performed their *tarbiyet.*

373. Bibi Bowanji[RZ] was in Nainpura. Bandagi Miyan Abdul Majid[RZ] came to meet the Bibi. When the time of prayers came, Miyan Sher Malik Mahajir[RZ], who was the husband of the sister of Hazrat Bibi[RZ], went forward (for leading the prayers) because he was the regular Imam of the prayers. At that moment, Bandagi Miyan Abdul Majid[RZ] caught hold of his hand and pulled him back. Hazrat Bibi[RZ] heard about this and was unhappy about it. She said, "No regard was shown to us by doing this." Miyan Abdul Majid[RZ] said, "The regard for *Khundkar* is obligatory on us in the first place. But where there is a need for regard for Mahdi Mau'ood[AS], that is much higher. *Khundkar* can also turn towards (the soul of) Mahdi[AS]. Whatever Hazrat Mahdi[AS] says, that is correct." Ultimately, the Bibi[RZ] turned towards Mahdi[AS] and learnt that whatever Brother Abdul Kareem[RZ] did was on correct.

**Poem**

Say praises of Allah with your heart and tongue

[88] *Nat* here means a beam that supports the roof of the house. It is usually in a horizontal position. When it is said that the *nat* is tied in a standing position, it means that a wrong action is done. It is being urged that the action is corrected.

He is the First and the Last; he is the Manifest and the Hidden
He was and will be forever the One and the Unique
The inhabitants of the world will come and go in the same manner
He created Adam[AS] and sent all the prophets[AS]
Similarly, he created all the *Auliya* (saints)
At the end, he brought forth the Seal of the Prophets[SLM]
Similarly, he made Mahdi Mau'ood[AS] the Guide to the right path
He took them away (from this world) in their (incomparable) state
Whose demise led to lamentation all the world over

I have heard that it was Monday and the time for *chasht* (late in the morning—before noon)
That the dark night of sadness fell upon the companions of the *Imam-e-Zaman*[AS]
Aah! it was the nineteenth of *Ziqaida*
When Mahdi[AS] traveled to the everlasting world
All companions had been surrounding him
And tears were flooding like the waves of the sea, and the clouds
Thus, together with Sani-e-Mahdi at that time
We all took refuge at the door of the Everlasting Exalted Truth (God)
I have heard that at that moment the Imam[AS]
Called the Noble Syed Miyan Syed Khundmir[RZ]
Lying with his head on his lap and using it like a pillow
The Imam[AS] looked at him
And gave the *bayaan* of a verse of the *Quran*
He revealed a secret which was hidden
He said, My path is the call towards Allah
And we have the vision from Allah
Rasool[SLM] is the caller and I am the follower
The '*man*' in *manittaba'aniii*[89] refers to me, the Mahdi
Know that Allah is free of polytheism (*shirk*)
And the two of us (Muhammad[SLM] and Mahdi[AS]) are not among the polytheists.
At that time, Shah Khundmir[RZ] got a question
In his mind and told Meeran Syed Mahmood[RZ]
Aah, everyone is in *shirk*
Only these two kings (Seals[AS]) have come out of shirk
The Rest of them all, prophets and friends of Allah, leaders and martyrs
Everyone has fallen into shirk
There is very little time now and it is not appropriate
To ask the Hazrat[AS] and get the answer
If this matter (of what kind of *shirk* this is) remains (unsolved) as it is
Then, except Esa[AS], who will explain this?
These two leaders[RZ] (*Syedain*) were in this dreadful thought

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[89] Here the reference is to Quran, S. 12 Yusuf, Verse 108, which in transliteration reads: *"Qul haaza-zihii sabili-liii 'ad-uuu 'ilallaah: --'alaa Basii-ratin 'ana wa manittaba'aniii."* It means, "*Say (O Prophet!) 'This is my way, I call (men) to God resting my stand on basirat (*Vision*)—I and he who follows me."* The Arabic phrase *manittaba'aniii* refers to Hazrat Mahdi al-Mau'ood[AS], in accordance with the saying of Hazrat Imam Mahdi al-Mau'ood[AS].

When suddenly the King with the Clear Conscience (*roshan zamir*) said
That whoever sees Allah confined
Know that he is one who is assigning partners to Allah!

374. In the *daira* of Miyan Abdul Fatah, a person claimed to be Esa[AS]. Some people became his followers. Hussain Nizam Shah got this news. He told a headstrong disbeliever named Inni Rao, “If he is Esa, then you are Dajjal (Anti-Christ). Go. If he kills you, he is really Esa; otherwise he is a liar.” After this Inni Rao killed him along with eleven other people and the rest ran away. He brought his head to the king. Ultimately the person became wicked.

375. One day Hazrat Mahdi[AS] was walking along a path. A person said, “After *Khundkar*, when will Esa[AS] come?” Hazrat Mahdi[AS] said, “Esa[AS] will come behind us.” A migrant by the name of Miyan Sheikh Muhammad was standing behind the Mahdi[AS]’s back. He thought that Mahdi[AS] was referring to him. After the demise of Hazrat Mahdi[AS], he went to Sindh (now in Pakistan) and claimed to be Esa. Many people became his followers. Five hundred mounted soldiers had joined him. This news reached Meeran Syed Mahmood Sani-e-Mahdi[RZ]. Hazrat commanded three migrants to go and kill him. One was Miyan Nizam Ghalib, the second was Miyan Hyder and the third was Miyan Somar. They heard on the way that the ruler of that place had executed Shaikh Muhammad and his companions.

376. At the time of the battle of Bandagi Miyan Syed Khundmir[RZ], amongst his followers, some horsemen had survived. They were: 1) Malik Ilahdad[RZ]; 2) Miyan Syed Hussain[RH]; 3) Malik Peer Muhammad[RH]; 4) Miyan Alam Shah; 5) Miyan Syed Hussain; 6) Malik Yusuf; 7) Malik Ismail; 8) Miyan Syed Abdullah; 9) Miyan Syed Ishaq; 10) Miyan Syed Umar; (all the three were the children of Miyan Syed Khanji[RH]); 11) Malik Sulaiman; 12) Malik Ahmed Ishaq; 13) Miyan Chand Dakhni; and 14) Ibrahim Shaikha.

377. Narration on the glad tidings given in favour of Bandagi Miyan Syed Khundmir[RZ]. Hazrat Mahdi[AS] said in his favour:

a) Just as I am a Hussaini Syed, you too are a Hussaini Syed.

b) *Nasir-e-Deen* (Helper of religion).

c) This servant follows Mustafa[SLM] and you follow in this servant’s footsteps.

d) In the *bayan* of the meaning of ‘…*I and he who follows me…*’[90] Hazrat Mahdi[AS] said, “This servant is the perfect follower of Muhammad Mustafa[SLM] and you are a perfect follower of this servant in the same way.”

e) The burden of *vilayet* is sealed upon you.

f) Allah’s words ‘…*but man undertook it*…’[91] — this also refers to your essence (*zath*).

[90] *Quran*, S. 12: 108 (AYA).

g) You drank the seven seas of divinity but the lip is still not wet.

h) The sea of divinity manifests wave upon wave and yet the face does not even change.

i) This man from Gujarat has perplexed us. However much he is given, he is not satisfied.

j) Just as Syed Muhammad is the God-bestowed (*Khudabakhsh*) leader of the community, so is Syed Khundmir the God-bestowed (*Khudabakhsh*).

k) Whatever is brought down into this servant's heart, the same is manifested in your chest as well.

l) This is the burden of *Vilayet-e-Mustafa*[SLM]. None other than you can bear it.

m) You and we are one existence and one essence: there is no difference between us.

n) You have *fana* (perishing) in the *zath* of this servant.

o) *Ulul-Amr* (One with Authority) is your zath.

p) *Sultan-an Naseera*[92] is your *zath*.

q) Be alert, this burden of *Vilayet-e-Mustafa* has fallen upon your neck. Hazrat Mahdi[AS] placed his holy hand on Miyan[RZ]'s neck and said, "The head, the body and the skin will be separated (from one another)."

r) Become alert, you are *Siddiq-e-Vilayet*, this unconsciousness in not the way of our family.

s) Hazrat Mahdi[AS] said, "O Allah, you gave the *Quran* to Muhammad Mustafa[SLM]. What did you give this servant?" The Divine command came, "O Syed Muhammad! I have given you Syed Khundmir in place of the *Quran*."

t) You are the substitute for this servant. You will perform my fourth attribute of '…*and fought and were slain…*'[93]

u) No one excels you in the *Sair-e-Vilayet* (stroll in sainthood) of the domain of Allah.

v) This servant and the Truth are on your side.

w) Your enemy is this servant's enemy too till the end.

x) Hazrat Mahdi[AS] said, "Come Brother Syed Khundmir *Khudabakhsh*."

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[91] *Quran,* S. 33: 72 (AYA).
[92] *Quran,* S. 17: 80 (MMP) '*Sultan-an Naseera'* is translated as Sustaining Power.
[93] *Quran,* S. 3: 195 (MMP). *Wa qaataluu wa qutiluu* (fought and were slain).

378. Hazrat Mahdi[AS] and Miyan[RZ] were sitting together. Suddenly the sky cracked open and a strange *nur* (light) emanated from it and merged in the *zath* of Hazrat Mahdi[AS]. After sometime, the *nur* came out of the *zath* of Mahdi[AS] and entered the *zath* of Bandagi Miyan[RZ]. After this the Imam[AS] said, "Brother Syed Khundmir, did you understand what *nur* this is?" Miyan said, "Meeranji knows." He replied, "This is the *Nur-e-Vilayet-e-Muhammadi*[SLM]. First, it came upon me and then it came upon you." Then Hazrat[AS] recited this verse, "*And (He will give you) another (blessing) which ye love: help from Allah and present victory*."[94] He further said, "I get the smell of friendship from you. Whoever is your enemy is the enemy of our *zath*." He said, "Brother, God sees God." And he said, "Brother Syed Khundmir is a man of God." And he further said, "You have the *sair* (stroll) in the *zath* of this servant." He then said, "You have the *sair* in *vilayet* (stroll in sainthood) and you are the successor to this servant." He then said, "The burden of *Khatim-e-Vilayet* (Seal of Sainthood) is on your *zath*." Then he said that the verse "*Allah is the Light of the heavens and the earth….*" upto "*…light upon light*,"[95] is in your favour. He then said, "'*To thee have We granted the Fount (of Abundance),*'[96] is your *zath*."

379. Someone had come to meet Hazrat Mahdi[AS]. Hazrat Mahdi[AS] gave the call towards Allah and satisfied him. Miyan Salamullah[RZ] said, "Meeranji, Look at the caliber (*hausalah*) of the person who comes and then give the *bayan*." Hazrat Mahdi[AS] answered back, "Miyan Salamullah, this servant does the *bayan* of the command of Allah and you ask me to give the *bayan* based on the caliber of the person?"

380. Miyan Dilawar[RZ] said, "I saw the *kalima* of Muhammad[SLM], the *tasdeeq* (acceptance) of Mahdi[AS] and the love of Miyan Syed Khundmir[RZ] on the door of paradise."

381. One night there was a commotion of thieves outside the *daira* of Miyan Syed Shahabuddin. Miyan said with his holy tongue, "No one shall go outside the *daira*." Malik Salar son of Malik Fateh Khan Dolaji had already gone running out of the *daira* before this command was issued and was injured. Miyan learnt about this after *Fajr*. He came there and rebuked him. When he returned home, Miyan Syed Jalal said, "Abbaji, had he died, what would have been his state?" Miyan replied with his holy tongue, "Had he died, he would have gone to his father in paradise." Miyan Syed Jalal said, "*Khundkar* always says good things about his father." He replied, "Jalalji, he was good, but he had lost his *qibla*." Miyan Syed Jalal asked, "Abbaji, What is *qibla*?" He replied with his fluent tongue (*zaban-e-gauharbar*), "Jalalji, Qibla is Bandagi Miyan Syed Khundmir[RZ]'s sons. Allah says, '*We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it; - He was indeed unjust and foolish.*'[97] Hazrat Mahdi has said in the *bayan* of this verse that, 'The *heavens* refer to all prophets, the *earth* means all saints and *mountains* refers to scholars. These people had refused to take up this burden. This purport of burden is the

[94] *Quran*, S. 61: 13 (MMP)
[95] *Quran*, S. 24: 35 (AYA).
[96] *Quran*, S. 108: 1 (AYA).
[97] *Quran*, S. 33: 72 (AYA).

battle, which was accepted. '*But man undertook it*' refers only to Brother Syed Khundmir[RZ]."

382. Someone requested Hazrat Mahdi[AS] to give the purport of all books of Allah in one verse. Hazrat Mahdi[AS] said, "I say the purport of Taurait, Injeel, Zaboor and the Furqan (The Old Testament, The Bible, The Psalms of David and the Holy *Quran*) and the Unity of Allah in one verse. The purport of all these is "*La Ilaha Illa Llah* – There is no god, but Allah".

383. Hazrat Mahdi[AS] said, "The effect of truth is like the Crescent of the first day which increases everyday. And the effect of falsehood is like the full moon on the fourteenth day which decreases every day. Thus Allah Most High says, "*It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religions, even though the Pagans may detest (it).*"[98]

384. Hazrat Mahdi[AS] said, "The command of Allah comes that this *Ayat* is in favour of my community. Allah says, "*Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace.*"[99] Hazrat Meeran[AS] said, "*foremost in good deeds* (*Saabiqum-bil-khayraati*) means those who have complete *fana* (perishing in Allah) and *some who follow a middle course* (*muqtasid)* are those who are half *fana* and *some who wrong their own souls* (*zaalimullinafsih*) are those who are *fana* to a small extent. One who is not amongst these three categories is not from my community."

385. Hazrat Mahdi[AS] said, "The sign of my acceptance is that a eunuch becomes a man. That is, a lover of this world becomes a lover of Allah. A miser becomes generous. That is, a person who could not give a dirham or dinar in the way of Allah gives his life in the way of Allah. An illiterate becomes a scholar. That is, a person who does not know a word, gives *bayan* of the *Quran*."

386. Hazrat Mahdi[AS] said, "Acceptance (*tasdiq*) of this servant is the vision of Allah."

387. Hazrat Mahdi[AS] said, "There is no limit to the divinity of Allah. The desire of the servant too has no limit."

388. Hazrat Mahdi[AS] said, "The desire of the world is *kufr* (disbelief), its seeker is a *kafir* (disbeliever). A seeker of Allah is *momin* (believer) and seeing Allah is possible."

389. Hazrat Mahdi[AS] said, "The one whom you call as *Dunyadaar* (worldly) — why don't you call him a *kafir* (disbeliever)?" He further said, "Bread for you and Allah for us." He further said,

We do not bring cloves and betel nuts or mountainous spices
We only breathe the name of our Lover (God). What taxes have we to pay?"

[98] *Quran,* S. 9: 33 (AYA).
[99] *Quran,* S. 35: 32 (AYA).

In the desire of your *shahrukh*[100] I have experienced *shahmaat* (defeat)
A hundred kings cannot do what one sight of Yours can!

He (the Imam[AS]) further said:

We wear old and torn (clothes)
We eat dry and parched (food)
We do not go to anyone's doorstep or palace.
It is the custom of our house,
That we want water and *Masjid*.

He further said, "Ours will die in penury (*miskini*)."

He further said, "An illiterate of this servant will be superior to the scholars of others."

He further said, "Our people will die showing and seeing Allah."

Further Bandagi Miyan Syed Khundmir[RZ] said, "A man of ours will bend at three places (will show revulsion) on seeing a disavower of Mahdi[AS]. If he does not even do that, what acceptance has he done of Mahdi[AS]?"

Further, Hazrat Mahdi[AS] said,

The pigeon-house broke down and the kitchen caught fire
In the greed of fatty morsels, the poor cat lost its life.

390. Hazrat Mahdi[AS] said in Gujarati,

Where someone has a thought that he is something, understand that he is nothing
Where someone has a thought that he is nothing, understand that he is something
Accept that something is there.

391. Hazrat Mahdi[AS] said, "One who is disrespectful, shameless and dishonest will never reach Allah."

392. Bandagi Miyan Syed Yusuf[RH] said, "Bandagi Malik Ilahdad[RZ] has given eighteen glad tidings in favour of Abbaji. If even one was in our favour, we would not have contained ourselves in our garments."

393. Hazrat Mahdi[AS] said, "The Gujratis have tested our patience. Whatever is given by Allah, they assimilate it."

394. Miyan Malikji[RZ] said, "It is not permissible for a *mutawakkil* (one who trust's in Allah) to enquire about how the gift was got. Wherever he finds that it (the food or gift) is not from permissible means, it should not be taken."

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[100] Play of the rook in Chess. There is a pun here. *Shahrukh* means the face of the king. Here the allusion is to the face of the King of Kings (God).

395. The practice of Bandagi Miyan Nemat[RZ] was such that if there were distress (*iztirar*) in the *daira*, he would accept the gifts; otherwise, he would return them and say, "Give it to the *daira* of other brothers."

396. Bandagi Miyan Syed Khundmir[RZ] said, "Miyan Nemat[RZ] is such a man of God that he whips a dry cloth on the stone and whitens (cleans) it, whereas we take a wet cloth and whip it on a stone and yet it is not fully white."

397. When Hazrat Mahdi[AS] was near the city of Patan (in Gujarat) he said, "Which city is this from which I get the fragrance of love and faith."

398. Hazrat Bandagi Miyan Nemat[RZ] said, "If a person takes to the path of Allah and then becomes a seeker of the world, he is an apostate. If he forsakes this act and makes it impermissible on himself and he repents, Allah will forgive him."

399. A brother told Hazrat Mahdi[AS] that Miyan Yusuf goes outside the *daira*. Hazrat Mahdi[AS] said, "Tell Miyan Yusuf not to go outside the *daira* but stay in seclusion." Hazrat[AS] told Miyan Yusuf, "Gain Allah in all conditions." Without doubt, a wise spiritual guide (*Murshid-e-Dana*) is an expert doctor. He looks at the capability of each person and gives the medicine – to a starter as well as to an expert.

400. Hazrat Miyan Dilawar[RZ] said, "If the *fuqara* who have wives and children have the strength to stay without food for three days, then it is required of them that they themselves do not eat and, instead, feed the children because they (the children) do not know *tawakkul* (trust in Allah) and they themselves have *tawakkul* on Allah."

401. Hazrat Mahdi[AS] passed away. All migrants remained with Meeran Syed Mahmood[RZ]. When Meeran Syed Mahmood[RZ] passed away, everyone said, "There was no difference between the two periods. That is, the period of Mahdi[AS] and the period of Meeran Syed Mahmood[RZ] were the same to us and we did not feel the absence of Hazrat Mahdi[AS]. Now we feel that Mahdi[AS] has left us." The bounty (*faiz*) of Sani Mahdi[RZ] was understood this way.

402. When Bandagi Miyan Shah Dilawar[RZ] walked out of the mosque, he would carry his footwear in his hands, so that people who were in the remembrance of Allah were not disturbed.

403. Hazrat Mahdi[AS] said, "Where will Allah go from a seeker of Allah? One should be a seeker of Truth and get a perfect spiritual guide (*Murshid-e-Kamil*) so as to reach Allah."

404. Someone asked Hazrat Mahdi[AS], "What is the veil between servant and God?" Hazrat Mahdi[AS] picked up a loaf of bread (*roti*) and said, "It is this bread which is the veil between servant and God."

405. Someone told Hazrat Mahdi[AS] about a brother, "He has lot of wealth." Hazrat Mahdi[AS] said, "See if he plans and takes action (*tadbeer*) (to retain the wealth). If he does

not, even if he has a well full of gold, it will get empty. If he does, the wealth will remain."

406. Bandagi Miyan Shah Dilawar[RZ] said, "The migrants break the limits set by Hazrat Mahdi[AS]. They accept gifts quickly without enquiring if there was distress (*iztirar*) in the *daira* or not and if the person has brought it with respect and love or not."

407. One day the *ijma'* (congregation) took place. All brothers were busy working for the *ijma'*. But one brother was sitting in seclusion and did not come for the *ijma'*. Hazrat Mahdi[AS] said that one who does not join the *ijma'* is a hypocrite (*munafiq*). "Staying outside the *ijma'* is a characteristic of hypocrisy."

408. Someone told Hazrat Mahdi Mau'ood *Khatam e Vilayet-e-Muhammadi*[AS], "Such-and-such person says that *Khundkar* is God." Hazrat Mahdi[AS] asked, "Does he see it or does he say it?" He replied, "He sees it and says it." Hazrat Mahdi[AS] said, "Knowing is belief and saying is disbelief." No doubt, saying at the station of the subsidiary (*firo'i*) commands of prophethood (*nabuwat*) is disbelief. But after reaching the secrets of sainthood (*vilayet*), if it comes to the tongue without control (that is, unintentionally), it is belief (*iman*)."

409. Bandagi Miyan Shah Dilawar[RZ] kept a water-skin[101] in his room. During the night, he would fill the water-skin with water and deliver water to the houses of the disabled and widows.

410. Hazrat Mahdi[AS] said, "O Syed Khundmir, this servant is desirous of the handful of dust (*Musht-e-Khak*) from your hand," and said, "This servant will be on you or you be on this servant."

411. Hazrat Mahdi[AS] said, "In renouncing the world, the kingship for the king and a (paltry) spinning wheel for the widow are equal."

412. Hazrat Mahdi[AS] said, "One who eats doubtful food[102] has to answer for it on the Day of Judgement. Therefore, it is required of a *mutawakkil* (one who trusts in Allah) to subsist in whatever way possible, but eat food that comes without expectation (that is, gifts from the unknown) and abstain from food, which comes after intimation. Because, the food which comes after intimation (whose coming is known or fixed) is accountable and the food, which comes without expectation (gifts from unknown sources) is not accountable. The expected food is poison while the unexpected food is *nur* (light). Hence, there is no accounting for the *nur*.

413. Bandagi Miyan Abdul Kareem Noori[RZ] said, "At a place where 400-500 prophets lived, only those prophets who were *Ahl-e-Fazal* (superior) explained the word of Allah

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[101] *Mushk* is a leather bag used for carrying water.

[102] 'Doubtful food' has been used for rizq-*e-gumani.* It means the food or anything about which the doubt is whether it is *halal* or *haram.*

and distributed equity (*sawaiyat*). The rest of the prophets followed them because companionship is compulsory and without companionship there is no gain."

414. The people who were present at the time of the demise of Hazrat Mahdi[AS] became the migrants of Mahdi[AS] and got the glad tidings of perpetual salvation."

415. Bandagi Miyan Khund Malik[RZ] told a brother at the time of congregational prayers, "Do not perform prayers forgetfully or when the mind is disturbed. If you have performed them in such a state, then repeat the prayers, because it is not accepted. As Allah says, "*…So woe to the praying ones, who are unmindful of their prayers*…"[103]

416. Bandagi Miyan Malikji[RZ] said, "It is required of a seeker of Allah to keep himself in a secluded corner (*gosha-nashin*) during seclusion (*uzlat*) just like a girl about to be married is made to sit in a secluded corner (*gosha*). Apart from ordinary food and clothes, she is asked to refrain from all types of food and clothes and from meeting and talking to people. She accepts these conditions, acts upon them and does not keep any wish of her own. Then she becomes eligible for seeing her loved one. Similarly, it is required of a seeker of Allah to confine himself, leave the pleasures of the world, and become disaffected with things other than Allah, like a bride. Then he becomes capable of the manifestation of the True Beloved, and will get the share through the pleasure of union (with Allah)."

417. Bandagi Miyan Nemat[RZ] said, "Whoever feasts this servant does not do it for the sake of Allah, because his goal is to make this servant happy. The person who feasts the *fuqara* (who appear to be hungry), his feasting is for the sake of Allah, because this servant eats at his house."

418. Hazrat Mahdi[AS] said, "These days, protecting belief is like keeping a red-hot coal on the palm of the hand and walking in water. If one keeps the fire in the hand, the hand would be burnt. If he leaves it, it will fall in water and will be snuffed out. It is not possible to carry it in any way except by continuously shifting it from one hand to the other and then back to the first hand. Then he will be able to carry it, provided he works hard for it. Otherwise, it's a long way and takes lot of time, it is not known if he will be able to carry it safely or not."

The narrations of Bandagi Miyan Syed Alam bin Bandagi Meeran Syed Yaqoob Hasan-e-Vilayet Qudus Allahu Sirrah are completed.

Translated into English from the Urdu version of this book by Hazrat Syed Dilawer Goray Miyan Saheb[RH]. Translated into English by Syed Mohammed Suhael s/o Hazrat Faqir Syed Khalilullah Saheb. Translation completed on Friday, December 22, 2006 / 1st Zilhaj 1427 Hijri.

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103 *Quran*, S. 107: 4-5 (AYA).